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ART. I. *Chinese version of the Bible; manuscript in the British museum; one version undertaken in Bengal, and another in China; with brief notices of the means and measures employed to publish the Scriptures in Chinese previous to* A. D. 1830.

GREAT and manifold as are the tokens of divine benevolence exhibited in the works of creation, they are as nothing in comparison with the boundless goodness unfolded in the pages of revelation. Impenetrable darkness must for ever have wrapped up man's future destiny, and eternal sorrow filled his heart, had Jehovah not vouchsafed to him a revelation of things unseen. Many of the discoveries and inventions of human genius are deservedly held in high esteem; yet human power alone has never been able to penetrate the invisible world and hold converse with its inhabitants; unaided by inspiration it has merely been able to trace, on the earth and in the visible heavens, some of the marks of the Deity. What human strength could not do, God has accomplished; and in giving to his creatures a revelation of his holy will, has opened before them a world of eternal glory. Compared with the pages of God's living oracles, the greatest productions of uninspired poets, historians, and philosophers, are as the light of the glowworm before the noonday sun. No mortal tongue can adequately describe the excellency of the divine word; nor can we easily conceive of the responsibility which such a deposit devolves on its possessors. It is a very serious thing to be made the executor of the last will and testament of a fellow-being: and culpable indeed is the man who fails to execute such a trust. What then shall we say concerning the execution of that Testament, which has been ratified by the blood of the eternal Son of God? By the tenor of that instrument, those who have it in trust are bound by the most solemn obligations to give it to those who have it not. But alas, how few and feeble have been the efforts to carry into execution the will of the divine Testator!

Every reader of the English version of the Bible has great reason for gratitude to God, that so much has been done to make the word of life intelligible in his own tongue. The labors of Tyndal and other early translators are doubtless well known to our readers; yet a brief notice of the present English version, detailing the manner in which it was accomplished, will be a fit introduction to what we are about to record concerning that which has been made in the language of this country. We premise here, that it has recently been proposed, (and the proposition is now being carried into effect,) to revise the Chinese version of the sacred Scriptures.

Early in the seventeenth century, and soon after the accession of James I., his majesty resolved that there should be made a new version of the Bible. Accordingly he wrote, or caused letters to be written, to the archbishops and bishops to secure as speedily as possible the assistance of all the principal learned men in his kingdom. The number of translators engaged, and those too who were well read in Hebrew and Greek, was forty-seven. These were assembled in small parties at Westminster, Cambridge, and Oxford. That they might proceed to the best advantage, the king suggested the following instructions. 1, The Bible read in the church, commonly called the Bishop's Bible, was to receive as few alterations as might be; and to pass throughout, unless the original called plainly for an amendment: 2, the names of the prophets, &c., were to be kept as near as they could be to the customary use: 3, the old ecclesiastical words, to be retained;—for example, church was not to be exchanged for congregation: 4, when any word had several significations, that which has been commonly used by the most celebrated fathers should be preferred, provided it be agreeable to the context and the analogy of faith: 5, the chapters were not to be altered without apparent necessity: 6, the margin not to be charged with any notes, except for the explanation of those Hebrew and Greek words which cannot be translated without some circumlocution, and therefore not so proper to be inserted in the text: 7, the margin to be furnished with such citations as serve for a reference of one place of Scripture to another: 8, every member of each division or party of those engaged in the revision, to take the chapters assigned to the whole company; and after having gone through the version, all the division was to meet, examine the respective performances, and determine which parts should stand: 9, when any division had finished a book in this manner, they were to transmit it to the rest to be further considered: 10, if any of the respective divisions should doubt or dissent on the review of the book transmitted, they were to mark the places, and to send back the reasons of their disagreement; if they happened to differ about the amendment, the dispute was to be referred to a general committee, consisting of the most distinguished persons drawn out of each division; however, this decision was not to be made till they had gone through the work: 11, when any place was remarkably obscure, letters were to be addressed by authority to the most learned persons in the uni-

versities, or country, for their judgment on the text: 12, letters were to be sent by every bishop to his clergy, advising them of the intended translation, and requesting all that were skilled in the languages, to send the result of their observations to the divisions at either Westminster, Cambridge, or Oxford: 13, the directors of each company were to be the deans of Westminster and Chester, and the king's professors of Hebrew and Greek in each university: 14, the translations of Tyndal, Matthew, Coverdale, Whitchurch, and Geneva, to be used when they come closer to the original than the Bishop's Bible: 15, and lastly, three or four of the most eminent in each of the universities, though not of the number of the translators, were to be assigned by the vice-chancellor, to consult with the rest of the principals for reviewing the whole translation.

Almost three years were spent in this service. At length, the work being finished, and three copies of the whole Bible sent to London,—namely, one from Cambridge, a second from Oxford, and a third from Westminster,—a new choice was to be made of two out of each company, six in all, to review and revise the whole work, and out of the three copies to compile one to be committed to the press: this work occupied them about nine months. Last of all, Bilson, bishop of Winchester, and Dr. Myles Smith, who from the beginning had been very active in the business, reviewed the whole work, and prefixed arguments to the several books. In 1611, this translation was first printed, and in black letter. The next year, a quarto edition was printed, in Roman type. Such was the labor and care required for the English version of the Bible. We turn now to trace briefly the history of the Chinese version.

In the first report of the British and Foreign Bible Society, dated May 1st, 1805, the committee made the following statement. "Having been informed that a manuscript version of the New Testament, in the Chinese language, was deposited in the British museum, your committee were led to indulge an expectation, that it might afford to the Society the means of introducing the knowledge of divine truth into the Chinese empire. Their attention was therefore directed, in the first instance, to procure from gentlemen conversant with the Chinese language, the most accurate information respecting the contents of the manuscript." The committee made inquiries as to the expense of printing; and applied also to sir George Staunton for his opinion, on the practicability of circulating the holy Scriptures in China, as well as respecting the proper channels through which it should be attempted; and came to the following results: "First, that the Chinese manuscript in the British museum, contains a harmony of the four Evangelists, the Acts of the Apostles, and all the epistles of Paul, excepting that to the Hebrews. Secondly, that although the translation may be considered accurate, and in point of style, of superior elegance to any known Chinese translation from European languages; it appears from the style and wording to have been made from the Vulgate, under the direction of the Jesuits. And thirdly, that the expense attending the printing of one thousand copies would

be little less than two thousand five hundred pounds; and for five thousand copies, would exceed six thousand pounds." Considering all the circumstances of the case, therefore, the committee "determined not to print the manuscript."*

A copy of this manuscript is now lying before us; on one of its blank leaves, and in the handwriting of Dr. Morrison, we find the following memorandum: "This transcript was made at the British museum, in the close of the year 1805, from a manuscript, on the blank leaf of which was written as follows: 'Evangelia quatuor Sinice, MSS. This transcript was made at Canton in 1738 and 1739, by order of Mr. Hodgson, jnn., who says it has been collated with care, and found very correct. Given by him to sir Hans Sloane, bart., September, 1739.' This transcript," (the one now before us, which was brought by Dr. Morrison from England, in 1807,) he proceeds to remark, "was begun by a person [viz. himself,] in the service of the London Missionary Society, and finished by a native Chinese."

The committee of the Bible Society in their second report, 1806, state "that a commencement has been made in Bengal in translating the Scriptures into the Chinese language, with advantages unattainable in this country. This information is given upon the authority of the reverend Dr. Claudius Buchanan, one of the chaplains of the presidency of Fort William, in Calcutta; and from the date annexed to the dedication of his memoir, it appears that in March of the preceding year, the book of Genesis and the gospel of Matthew were in the course of translation, and some chapters of each had already been printed."† In a letter, dated Calcutta, Sept. 13th, 1806, from the Rev. D. Brown, provost of the college of Fort William, there is the following notice: "Mr. professor Lassar has sent me three Chinese specimens, with a letter in the same language, the work of his own head and hand. As the above little specimens are the hasty productions of this morning, I do not recommend them to severe criticism; but Mr. Lassar is a thorough Chinese, and will do the great work of translating the Scriptures into that language, if it pleases God to spare his life five or six years.‡ He reads everything in the language as readily as you do English, and writes it as rapidly."§ Under date of April 28th, 1808, Mr. Brown wrote again to the Society on the same subject: "You will wish," says he, "to know what advances have been made in the Chinese language. I inclose a copy of the

* First Report of the British and Foreign Bible Society. 1805, page 18.

† Second Report, 1806, page 77.

‡ Mr. Lassar was an Armenian, born, we believe, at Macao. His parents had two Chinese servants, a man and a maid-servant,—both Christians. With them it seems probable that the boy learned to speak the Chinese language in his childhood. We have been informed, that subsequently his father procured for his son a Chinese teacher from Canton, who taught him to read and write the language. He left Macao, our informant thinks, in 1802, for Calcutta, where report said he was engaged by the English government as Chinese interpreter. We have somewhere, we think, seen a notice of the death of Mr. Lassar; but we cannot recollect where it was, nor when it occurred.

§ Third Report, 1807, page 154.

last examination, which attracted the attention of lord Minto, who noticed it in his college speech. You will find it in the book which accompanies this letter. I also send the first sheet that has passed through the Chinese press. It is printed in the same manner as the works of Confucius. The chintz pattern-makers cut the characters with expedition and accuracy, and at a small expense. From these stereo-blocks, thousands of impressions may be thrown off at a trifling cost."* In August, 1811, the translation of the whole of the New Testament was completed; Matthew and Mark printed; the other gospels were in the press; and the Pentateuch was translated to the fourth chapter of Numbers.† In a letter from Carey, Marshman, and Ward, dated August 31st, 1812, we find this further notice of the progress of their work. "In the Chinese," say they, "we have advanced from the beginning of Numbers to the first book of Samuel." Again they say: "We are also revising a third time the gospel of John in Chinese, with a view to its being printed with moveable metallic types, by which we have reason to believe we shall ultimately be enabled to excel the Chinese themselves in beauty of printing, while the expense will be reduced almost beyond belief."‡ In 1814, the same gentlemen wrote again on the same subject: "We have now to add, that the better half of the Old Testament is translated; and we have this year been diligently employed in making preparations for printing both the New and Old Testaments with moveable metallic types."§ In the same report which contains the preceding statement, the committee of the Bible Society acknowledged the receipt of "a copy of the gospel of John in Chinese, printed with the metallic types."‖

The following extract from a letter written by Dr. Marshman, explanatory of his manner of proceeding in translating and printing the Scriptures in Chinese, is dated Serampore, December, 1813. After a short paragraph respecting the study of the Chinese language, he says:¶

"The first step, as I have told you, taken in the translation, is that of Mr. Lassar's sitting down at my elbow, (where he sits from month to month and year to year,) and translating from the English, assisted by his knowledge of the Armenian. For a long time he and I read over the assigned portion together, prior to his beginning it, till he found it unnecessary; he now therefore only consults me respecting particular words and phrases. In due time follows the correcting verse by verse; when, with Griesbach in my hand, I read over every verse in Chinese, and suggest my doubts relative to the force of particular characters, rejecting some, and suggesting others. When a whole chapter is thus done, which sometimes takes three or four hours, I give him the Chinese, and read Griesbach into English very slowly and distinctly, he the meanwhile keeping his eye on the Chinese version. It is then copied fairly, and sometimes, (that is,

* Fifth Report, 1809, page 244.
† Eighth Report, 1812, page 316.
‡ Ninth Report, 1813, page 506.
§ Eleventh Report, 1815, page 340.
‖ Eleventh Report, 1815, page 271.
¶ Eleventh Report, 1815, page 471.

when any doubt remains,) it is examined thus a second, and even a third time. It then goes to press, and here it undergoes a fresh ordeal. A double page being set up with our moveable metallic types, I then read it over with another Chinese assistant who is ignorant of English. He suggests such alterations as may seem necessary to render the language perfectly clear. It is then corrected, and a clean proof given, or two or three, if they be required, to be read by different persons. This done, I sit down alone and read it, comparing it with Griesbach again, and occasionally consulting all the helps I have. This is to me the closest examination of all. Here, as I have two Latin-Chinese dictionaries by me, I make it a point to examine them for every character, of the meaning of which I do not feel quite certain: and to assist me herein the more effectually, I have a book by me, wherein I write down the meaning of every character I examine. These, as I have told you, are seldom more than twenty, and sometimes not so many. In reading the original in Griesbach, I deviate a little from my first method. I then read verse by verse; now I read a small portion of the original, perhaps five or six verses at one time, and then the same portion in Chinese, that I may view the force and connection to greater advantage: this I find profitable. Having written in the margin of the sheet every alteration my mind suggests, and everything that seems a discrepancy, I then consult Mr. Lassar and the Chinese assistant together, sitting with them till every query be solved and every discrepancy adjusted. This done, another clean poof is given, which, when read, I give to my son John that he may examine for himself, as his knowledge of the Chinese idiom is perhaps greater than my own. When he has satisfied himself respecting it, another clean proof is given, and then I give one to my Chinese assistant, to read alone, and one to Mr. Lassar, that they may each point out separately whatever they dislike. When this is done, I compare it with Griesbach for the last time, to see if anything has escaped us all. I then in another clean proof, desire the Chinese assistant to add the stops according to his idea of the meaning; these I then examine, and if his idea of the stops agrees with mine, send it to the press. When on the press, a clean proof is brought to me, which I first give to the Chinese assistant to see if all be right, then to Mr. Lassar, and lastly read it myself, and order it to be struck off.

"Thus, you see, that, after the translation has been corrected for the press, we still have, generally, ten or twelve proofs of every sheet before we suffer it to be printed off. You may perhaps think it strange that this should be necessary, and that two or three revisions, at most, do not complete the corrections. It must be remembered, however, that these frequent revisions involve the judgment of four different persons—Mr. Lassar, the Chinese assistant, myself, and my son; each of whom judges independently of the other three: and I am of opinion, that beyond two or three revisions of the same copy, there can be little advantage gained; the same ideas will arise the fourth time which arose the third, or even the second, and thus the need of

correction does not appear. But when a *corrected* proof is given for examination, the former chain of ideas is broken, and a new object for criticism is presented. I recollect Dr. Beattie's observing, that he never could judge of his own style till he saw it in print. It is probable, that you yourself have observed a sermon, when printed, appears very differently in certain passages from what it did while in manuscript.

"By means of this severe scrutiny, I cannot but hope that a faithful version of the holy Scriptures, in the Chinese language, will, at length, be produced. The importance of presenting the Word of Life, faithfully and perspicuously expressed, to two or three hundred millions of perishing sinners, when I duly realize it, removes all thoughts of the labor, and causes me to feel a joy I cannot describe. And I cannot but view it as a part of divine wisdom, to put into the hearts of two persons, laboring independently of each other (Mr. Morrison and myself), thus to care for the translation of the sacred Scriptures into a language so peculiar in its nature, and understood by such multitudes of men, Should we have wisdom given us rightly to profit by each others' labors, I suppose that the translation of the Scriptures will be brought to as great perfection in twenty years, as it might have been in the hand of one alone in the space of fifty.

"I must add a word relative to the moveable types. We have now brought them fully to bear, and are therefore able, in some degree, to appreciate the value of them. One instance of their utility you have already seen in our being enabled to get and correct ten or twelve proofs of one sheet, before we finally strike it off. This, however, we could not have done in wood. There, all is immoveable: no improvement after the chisel has begun its work, but by means almost equally expensive with cutting a new block; and if we say, 'correct it ten or twelve times,' only think of the expense of getting ten or twelve fair copies of every sheet. But the moving of a few characters up or down, or the replacing of them with others, is the work of a far less number of minutes. There is, then, the *beauty* of a character, first neatly drawn, then cut in metal. I do not say that our first essay will exceed in beauty the generality of wooden types in China, yet perhaps it will be the case. But succeeding ones certainly will, should our lives be long spared. But the *cheapness* of this printing, and the ultimate saving to the public in the multitude of copies which China will require, are beyond anything I ever mentioned to you. I thought at one time that the preparing of all the metallic types for an edition of the Scriptures might perhaps equal the expense of getting them cut in wood; although, when we cut in wood formerly, I find we cut much cheaper here from the lowness of wages. This, however, will not be the case. The expense of the first five or six forms is considerable: but it diminishes as we proceed, from the small number of the new characters required. I expect the first expense of metallic types for the whole Scriptures will be scarcely a quarter of that of having them cut in wood, either in China or Bengal."

In a letter dated January 1st, 1822, Drs. Carey and Marshman, speaking of the liberality of the Bible Society, say, "it has led to the translating and printing of the whole Bible in Bengalee, in the Sanskrit, the Hindostanee, the Orissa, the Mahratta, and the *Chinese*, of which latter, only Chronicles and the three minor historical books remain to be finished at the press."* In 1824, the committee of the Society say in their annual report, "At your last anniversary, [held May 7th, 1823,] a copy of the entire Bible in the Chinese language was laid upon the table by the eldest son of the reverend Dr. Marshman."† And the committee added in the same paragraph: "Let it, however, be recorded with gratitude, that, during the year now passed, another version of the entire Bible in the same language has been added to the former, by the labors of the Rev. Dr. Morrison at Canton, and his late valuable colleague, the Rev. Dr. Milne."

Dr. Morrison arrived in China in 1807, and brought with him the manuscript which we have already noticed. "Perhaps," said the directors of the Society, under the auspices of which he came hither, "*perhaps* you may have the honor of forming a Chinese dictionary, more comprehensive and correct than any preceding one; or the still greater honor of translating the sacred Scriptures into a language spoken by a third part of the human family."‡ "To the completion of this work," says Dr. Milne, "the attention of the Society [the London Missionary Society] has ever since been directed: the great expense to which the directors went, was to secure a competent translation of the whole Bible into the Chinese language. The cost of fitting out the first translator, his passage, Chinese books, translating, salaries of native assistants, for more than five years, and his first efforts to publish the Scriptures, were borne by the Missionary Society alone. After that, as we shall soon have occasion to notice, very liberal aid was afforded by the Bible Society."§

"In 1810, Mr. Morrison, having acquired sufficient acquaintance with the Chinese language, to satisfy himself that the translation of the Acts of the Apostles which he brought out with him, would, if amended and revised, be useful, he accordingly made such corrections as he deemed necessary, and tried, what yet remained doubtful, the practicability of printing the holy Scriptures. The attempt succeeded; and he felt not a little encouraged in ascertaining that such works could be accomplished with considerable facility; he thought an important point was now gained; and having proved that it was practicable for persons in the service of the Missionary Society to print the sacred writings in China, he felt as if he could die more willingly than before. He had effected enough to encourage the Society to send a successor. The charges for printing the Acts of the Apostles, was exorbitantly high: it amounted to more than half a dollar per copy."‖

* Nineteenth Report, 1823, page 114. † Twentieth Report, 1824, page lviii.
‡ Letter of General Instruction to the Rev. R. Morrison. Milne's Retrospect, page 58.
§ Milne's Retrospect, page 53. ‖ Milne's Retrospect, page 83.

In 1811, the translation of the gospel of Luke was finished and printed.* In October of this year, a copy of the Acts having come before the committee of the British & Foreign Bible Society, they were pleased to vote the sum of £500 to aid the work. In making this grant, the committee "were particularly influenced by the high testimonials which they had received of Mr. Morrison's character and proficiency in the language; and their desire to encourage all exertions that are made to cultivate a field, wherein the harvest is so great, and the laborers so few."† In September of this year, the committee, having received a printed copy of the gospel of Luke, "translated by the Rev. Robert Morrison, they further encouraged him to pursue his labors in printing and publishing the Scriptures in Chinese, by a second donation of £500."‡ The work of translating now proceeded steadily; and at the close of 1813 the whole New Testament was finished and revised.§ In a letter to the Bible Society, dated January 11th, 1814, we find the following remarks respecting the translating and circulating of the Scriptures. After alluding to the grants of the Society, the writer says:

"I beg to inform the Society, that the translation of the New Testament, carrying on at this place into the Chinese language, has been completed, and I hourly expect the last sheet from the press. The arrival of my colleague, the Rev. William Milne, has suggested a practicable and sure mode of circulation, which I did not previously possess. He is about to proceed to Java, Malacca, and Penang, for the purpose of circulating among the Chinese settlers in those places, the New Testament in Chinese. Without a person deeply interested in the work, the distribution of them would go on but slowly; the number of Chinese in those places is said to be two or three hundred thousand. We wish, moreover, to establish a Chinese press in one of those places, for the purpose of printing the holy Scriptures free from that continual apprehension of interruption under which we labor here, as long as the Chinese government is incapable of perceiving the innocence and the benevolence of our work. Two thousand copies of the New Testament are now passing through the press, which will cost about 3818 Spanish dollars, (of which I herewith send you an account,) exclusive of the expense of distribution. Allow me to notice, that I give this translation to the world, not as a perfect translation. That some sentences are obscure, that some might be better rendered, I suppose to be matter of course in every translation made by a foreigner; and in particular in a translation of the sacred Scriptures, where paraphrase is not to be admitted. All who know me, will believe the honesty of my intentions, and I have done my best. It only remains, that I commit it by prayer to the Divine blessing. The gospels, the closing epistles, and the book of Revelation, are entirely my own translating. The middle part of the volume is founded on the work of some unknown individual, whose

* Milne's Retrospect, page 84.
† Eighth Report, of the British and Foreign Bible Society, 1812, page 212.
‡ Ninth Report, 1813, page 378. § Milne's Retrospect, page 110.

pious labors were deposited in the British museum. I took the liberty of altering and supplying what appeared to me to be requisite; and I feel great pleasure in recording the benefit which I first derived from the labors of my unknown predecessor. The Chinese are a docile, reasonable people. They receive advice, instructions, and books, generally, with apparent thankfulness; scarcely ever with rudeness."*

A few days after the date of this letter, Mr. Morrison wrote again, and forwarded to the Society a complete copy of the New Testament, accompanied by a letter in which he says: "Allow me this day, as if present from the land of China, in the midst of your animating assembly, to lay before you a translation of the New Testament in Chinese, made and published at Canton. I present it in token of esteem, and as a mark of gratitude for the benevolent patronage which you have liberally afforded to the object of my labors. May your institution continue till every creature shall possess in his own language THE BIBLE." On the receipt of this, the Society made a grant of £1000. About the same time the committee of the Society, "understanding that a channel of conveyance was likely to be opened through Russia to the Chinese empire, ordered a supply of copies, both from Canton and Serampore, in order to be forwarded to Russia, and placed at the disposal of the St. Petersburg Bible Society."†

The edition of two thousand copies, noticed above, was printed in a large octavo size, and having been circulated by Milne among the Chinese on the islands of the Indian Archipelago, it was resolved to print a new edition in duodecimo.‡ The reasons for a small edition were the following: 1, because it would be less expensive than the octavo; 2, because it was desirable to multiply sets of blocks; and 3, because it would be more portable than the former edition. "This last," says Milne, "is an object that demands attention in every useful work, and particularly where the state of the government is such as to render great caution necessary in the circulation of books. I several times met with Chinese whose only objection to the New Testament was its size. Had it been smaller they could have taken several copies into the interior provinces, with less difficulty than they could now take one."§ Soon after they had resolved on this new edition, the sum of $1000 was paid to Mr. Morrison, to whom it was bequeathed by the late William Parry, esquire, of the honorable E. I. Company's factory at Canton, to be employed as Mr. M. should deem most calculated "to diffuse the knowledge of our blessed religion."‖ This sum was chiefly employed in printing the new edition of the New Testament.

In the course of the year 1814, the translation of the book of Genesis was completed; and early the following year it was revised and printed in a duodecimo size, to correspond with the New Tes-

* Eleventh Report, 1815, page 332.
† Tenth Report, 1814, page 32.
‡ Milne's Retrospect, page 121.
§ Milne's Retrospect, page 122.
‖ Milne's Retrospect, page 131.

tament.* During the summer of 1815, in consequence of the indiscreet conduct of a native, who was preparing metallic types for Morrison's dictionary, an alarm was occasioned and an attack from the local government dreaded. The person who had care of the blocks for the duodecimo edition, fearing that he might be involved, destroyed the greater part of them: they were, however, shortly afterwards recut.† A second grant of £1000, was made near the close of this year.

On the 8th of June, 1816, Mr. Morrison wrote thus to the secretary of the Bible Society: "I am now engaged in translating the book of Psalms. Should I not accompany lord Amherst to Peking, I shall, I trust, be able to finish that very edifying portion of Scripture this year. My colleague, Mr. Milne, at Malacca, has nearly completed the book of Deuteronomy. We shall, of course, avail ourselves of all criticisms which may reach us, and also compare our translations with others which have been made, or which may hereafter be published. I sincerely wish that every laborer may have his due share of the approbation of good men now, and of posterity. An Italian clergyman of the Romish church, and agent for the missionaries at Peking, has liberally favored me with a translation of the gospels, with notes, in MS. by a missionary still living at Peking. The Romish missionaries have in China printed many books on the Christian religion, in which there is much excellent matter; but they have never seen it right to print the Scriptures."‡ On the 7th of the next month, July, 1816, Mr. Morrison left Macao and accompanied lord Amherst to the court of Peking.§ In a letter written after his return, dated Canton, February 24th, 1817, he says,‖ "an edition of 9000 copies [of the New Testament] is about to be struck off at Malacca, in consequence of its being thought imprudent to do it here." Again, "I have desired Mr. Milne to print, together with the New Testament, an edition of the book of Genesis; and, I think, it is likely that he will print some copies of the book of the Deuteronomy which he has himself translated." Again, "I am anxious to carry on my translations of the Old Testament. It has struck me, in passing through China, how exceedingly well adapted the Old Testament is to be put into the hands of idolaters. In almost every page, idolatry is directly or indirectly condemned." Again, under date of November 14th, of this year, he wrote: "The book of Isaiah is now about one half translated. Several type-cutters are engaged to go down to Malacca, for the purpose of printing Deuteronomy, Joshua, and an edition of the Psalms in duodecimo." And yet again, under the same date: "When we have rendered the whole Scriptures, it is the wish of Mr. Milne and myself to meet together, and subject the Old Testament and the New, to a careful revision. We shall thus be able to remove any errors or incongruities which may have arisen from the translations having been made at different times, and in detached parts."

* Milne's Retrospect, page 132.
† Milne's Retrospect, page 141.
‡ Thirteenth Report, 1817, page 15.
§ Milne's Retrospect, page 184.
‖ Fourteenth Report, 1818, page 239.

Milne visited China early in 1818; and in a letter to the Bible Society dated at Macao, the 20th of January of that year, says, "the translation of the Old Testament is going on. The Psalms, Exodus, Deuteronomy, Joshua, Judges, and Ruth, are finished, partly by him (Morrison), and partly by myself. Should life and health be continued, we trust the whole will be completed within this year."* Thus the translation advanced, till the whole was completed, on the 25th of November, 1819.† "Fidelity, perspicuity, and simplicity," says Milne,‡ "have been aimed at in this version; and it affords no small gratification to the translators to know, that many parts of the work already printed, are more easily and better understood among the middling and lower classes of Chinese, than some of their own classical books are. This is to be attributed solely to an undeviating aim to be understood by common men, as well as to be faithful to the originals. The most common and less complicated characters have been employed where they could express the sense; and a simple, though they hope not a vulgar, phraseology has been uniformly adopted, in preference to that which, though dignified with the high appellation of classical, is either too antiquated for modern use, or too high for ordinary capacities. * * * The translators now commit the Chinese Bible to the care of Him whose Spirit dictated its contents; praying that he may open many channels for its circulation; dispose many millions to read it; and make it the mighty instrument of illumination and eternal life to China." Thus wrote Dr. Milne in 1820; it was then his purpose to devote much time to the work of revision; but before he had gone over the whole even once in review, he was removed by death from the scene of his labors. This was on the 2d of June, 1822. "My lamented friend," said Dr. Morrison, in a letter dated at Canton, October 10th of this year, "did not live to see the whole Bible printed in Chinese. Disease arrested his progress in the midst of a revisal of the last two books: these were sent up to me to prepare them for the press, which I have done, and returned them to Malacca, to be put into the hands of the Chinese printers."§ The death of Dr. Milne made it necessary for Dr. Morrison to visit Malacca. At that place, under date of March 18th, 1823, he says: "There are now eight persons engaged in printing the Scriptures in Chinese; and if no unforeseen occurrence shall arise, the whole will be cut and struck off in about three months. * * * As soon as they are all printed and bound, we purpose sending a few copies to the Bible Society to be deposited in their library for subsequent revision and correction. Dr. Milne and I hoped to live and sit down together to revise the whole, but the Divine Sovereign has summoned him hence."‖ Agreeable to Dr. M.'s expectations, the blocks were completed on the 20th of May following, and "impressions taken of all the parts of the Bible which were not before printed."¶

* Fifteenth Report, 1819, page 225.
† Milne's Retrospect, page 289.
‡ Milne's Retrospect, page 291.
§ Nineteenth Report, 1823, page 124.
‖ Twentieth Report, 1824, page 112.
¶ Twentieth Report, 1824, page 113.

From this date till 1830, the period within which we proposed to limit our remarks for the present, very little seems to have deen done in the great work of revising and perfecting the two versions of the Bible which now existed in the Chinese language. One and another of the individuals who were acquainted with the language were removed by death; and the few who survived were so situated and employed, that they were compelled to postpone a work in which they were anxious to engage, and to see carried forward to the highest degree of perfection. We are sure that it was the earnest desire of the translators, Morrison, Milne, and Marshman, that their successors should enter into their labors, and toil as they themselves had done to render the word of God more easy to be understood by those for whom it was translated. And the same desire will, we fondly hope, be cherished by every friend of this nation, and especially by those who are in immediate contact with its inhabitants, until the Chinese version of the sacred Scriptures shall, in point of style, equal, if not surpass, the best native works extant.

Respecting the means and measures employed by the Christian world previous to 1830, to circulate the holy Scriptures among the Chinese, a few words in addition to what we have already said, must suffice for the present. In the reports of the British and Foreign Bible Society we find notice of the following sums (including those mentioned above,) paid to Dr. Morrison and his colleagues: in the report dated 1812, £500; in 1813, £500; in those for 1816, 1818, 1819, 1821, and 1824, each £1000; in those for 1828, and 1829, each £300; total, £6600. The sum paid for the version at Serampore we have not the means of ascertaining. Milne in 1820, speaking of the aid which had been afforded to him and his associates, in their Biblical pursuits, says: "The translators return their most grateful thanks to the British and Foreign Bible Society, and to the friends of the Chinese mission in America, for the liberal support they have afforded to this subject, and hope the same will be continued, till the word of life be spread over all the provinces of China, and all the islands of her sea."* The number of New Testaments printed, we suppose may amount to 15,000 copies: and of the Old Testament, there has probably been about one third of that number. These have had a very wide circulation, copies having been sent to almost every country and place where there are people to read them. Thus a great work has been commenced: the word of the Lord has gone forth; and may it spread and prosper, till all the inhabitants of Sinim and the multitudes of her children who dwell on the islands of the sea, shall acknowledge the Son of God to be their Savior and in spirit and in truth bow down and worship the Most High.

* Milne's Retrospect, page 292.

Art. II. *Notices of modern China: appeals from the inferior to the superior courts; abuses in the manner of appeal; accumulation of cases in provincial courts; the difficulty of obtaining redress.* By R. I.

"All the subjects of the empire," according to section 332 of the penal code, "whether soldiers or citizens, who have complaints and informations to lay before the officers of government, shall address themselves, in the first instance, to the lowest tribunal of justice within the district to which they belong, from which the cognizance of the affair may be transferred to the superior tribunals in regular gradation." "It appears from this and other articles of the code," adds the translator in a note to the foregoing section, "that an appeal from the lower to the higher tribunals is allowed both in civil as well as criminal cases; not as has been supposed, in criminal cases only; indeed there are no traces of any such distinction, as that of civil and criminal in the jurisprudence of the Chinese." That civil and criminal actions are tried at the same tribunals is apparent from section 341 of the code, which provides, that: "in all cases of adultery, robbery, frauds, assaults, breach of laws concerning marriage, landed property, or pecuniary contracts, or of any other like offenses, committed by or against individuals in the military class; if any of the people are implicated or concerned, the military commanding officer and the civil magistrate shall have a concurrent jurisdiction." What the particular jurisdictions of each magistrate are, seems not to be well defined; but it is probable that all criminal cases of importance are brought before the nganchá sze, or cady, and that weighty civil actions are laid in the fooyuen's court, both of those officers consulting in cases of difficulty with the governor of the province. The inferior magistrates have, no doubt, both civil and criminal jurisdiction within certain limits.

Appeals as a last resort, are sometimes carried to the emperor in person, but this is an incorrect practice; they ought first to be laid before and opened by the general court of appeal in Peking.* Tötsin and Changling the last and present premiers of the emperor's government, together with some other officers, were mulct of their pay in 1830,† for allowing two sealed petitions to be handed to the emperor in person, one by a soldier of the body-guard, and another by an old man of Shantung province. The proceedings of the court of appeal are probably dilatory, for we find the emperor admitting in 1830, that it had been left too much to its own discretion;‡ he ordered therefore that ordinary cases should be decided henceforth in fixed periods of ten or twenty days, or a month, and the law to that affect to be inserted in the code. The direct appeals to the emperor are made only perhaps by females and old persons who are in-

* For a description of this court, see Chinese Repository, vol. 4, page 145.
† Canton Register, Sept. 6th, 1830. ‡ Canton Register, Oct. 2d, 1830.

capacitated, according to section 339 of the code, from prosecuting informations, except in particular cases. Several petitions were thus presented to him in the year 1830, on his return from Tartary, by parties who knelt by the road-side: one was an unmarried woman, the other a lama priest:* all the parties were handed over to the criminal court, (probably the Toochă yuen), which *accompanied* the emperor.† The young lady's case proved to be, that her father, a Tartar, had been robbed of his land, before his death, by a powerful neighbor; his widow sought justice, but was examined and insulted in open court, and in consequence hanged herself.‡ The daughter now claimed her patrimony and revenge for her mother's death. We find nothing further upon the subject.

The emperor seems to have been very much troubled with these petitions in 1831, according to a memorial presented to him on the subject by certain captains of infantry, who have charge of the city gates and who are concerned in maintaining the peace of Peking; whence we must conclude that the young ladies pass through their hands on their way to emperor.§ They attribute the number of appeals "to the obstinacy of many persons in pressing their cases, and also the remissness of the local officers, so that even women and girls of ten years of age, take long journies to Peking to state their cases there. Many of them present their accusations successively before the various officers from the district magistrate up to the judge of the province, but are always sent back again to the magistrate. "The district magistrates," add the memorialists, "are the proper officers to give the people redress; why should accusations be brought before the poocheng sze, ngauchă sze, governor, and fooyuen? Or did these officers examine the cases brought before them, or appoint others to do so, why should the case be referred to Peking? The multiplicity of appeals is owing entirely to the negligence and remissness of the said officers, both high and low." The memorialists request therefore that his majesty "will issue mandates to the governors and fooyuen of provinces, that whenever a case is referred to them from a lower court, whether it regard life or property, or petty disputes about land, that they shall either take cognizance of it themselves, or appoint some trusty officers to act for them, and not send the accusers back to the district magistrates. That if the accusation be found true, the district magistrates be punished for deciding unjustly; if false, the accuser receive a punishment one degree greater than what would otherwise have been inflicted on the accused. That when an accusation is presented at Peking, examination be made, whether it has been brought before the governor and fooyuen of the province from which the accuser comes; and whether they have taken cognizance of it. If it has not been brought before them, the accuser shall be punished; if it has been brought before them, and decided unjustly against the complainant, the officers who so decided shall be punished, &c."

* Canton Register, Feb. 15th, 1830.
† Chinese Repository, vol. 4, page 143
‡ Canton Register, March 3d, 1830.
§ Canton Register, March 17th, 1831.

Now the punishments here recommended for injustice on the part of the magistrates, and false informations on the part of the people, are expressly provided for by sections 336 and 410 of the code. We must suppose therefore either that no provision had been made before at Peking, to insure the execution of those laws in the provinces, or else that the emperor caused these captains of infantry to present a memorial to him, to furnish him with a text upon which to preach about the execution of laws, that he is unable to enforce effectually.

Many of the appeals arise out of delay in obtaining justice, which may partly result from arrears of business in the courts; for we find mention of promotion of an officer in the court of chancery of Shantung, in 1828,* who had decided three hundred cases, whether civil or military or both does not appear, within twelve months. In 1830,† a magistrate of the province of Hoopih was reported to have tried and decided upwards of a thousand cases within the year; and another in Shantung had retried and decided upwards of six hundred cases in which the parties had appealed to superior courts. "There is," says the emperor on this last occasion, "some merit in this activity; but if so many undecided cases existed in two districts; what must be the number throughout the empire?" He attributes the cause of an accumulation of judicial business to remissness and to unjust decisions, which make appeals necessary. "The present system," he adds, "of rewarding vigilant (magistrates), and bringing general unproved accusations to me against the remiss, is utterly insufficient. Hereafter, let all governors of provinces, and fooyuen issue strict orders that litigations must be settled as fast as they arise. If accumulations occur, then proceed to severe measures against the magistrates, and report to me. The hope is, that in this way merit and demerit will be clearly distinguished, and all trifling and idle habits will be removed; false imprisonment will cease, and magistrates will learn to be more careful."

The same neglect and injustice which is admitted to obtain in the courts of justice in cases when the parties may have an opportunity to appeal prevails also, it is to be feared, in the trial of capital crimes, when the sufferer can have little chance of appeal. "The criminals in all the provinces," says the emperor in 1827,‡ "referred to the supreme court for the autumnal executions, have had their cases examined by the Board of Punishments (at Peking). The sentences passed in several of the provinces by the local governments, have been reversed; which indicated a serious want of attention to these great concerns on the part of the governors, judges, &c. By this neglect, some have been erroneously involved in the crime, and others allowed to escape." Then follows the usual injunctions to better behavior for the future. That the appeals to the emperor, or to the supreme court at Peking do receive attention, is proved by their frequency. We will instance a few chiefly for sake of the cir-

* Canton Register, May 24th, 1828. † Canton Register, June 15th, 1830.
‡ Canton Register. Feb. 18th, 1828.

cumstances which attend them, which will assist to illustrate many other parts of the system, as well as that of appeals.

In 1826,* a native of Szechuen province went to Peking to complain in person against the provincial officers for neglecting to punish the murderers of his son. The son had gone to claim a debt from a neighboring farmer, and not returning in due time, his sister and a cousin went to look for him: they found his corpse suspended on a tree, and were informed by the farmer that their relative had hanged himself. The body, however, exhibited marks of violence, and some of the teeth had been knocked out, which the sister collected and carried to the magistrate. The father also claimed justice, but received instead a flogging in order to induce him to make a confession, which was dictated to him. He appealed to the governor who sent him back to the magistrate, who then chained him, and extorted money before releasing him. In addition to these outrages, the murderer induced the father of his victim's wife, to sell her to him. All this was stated in the appeal to the emperor, whose answer was: "record the memorial!" which is all we know about it.

A native of the province of Keängse appealed to the Toochă yuen or Censorate at Peking in 1829,† on an atrocious case of burning, rape, and murder. The most opulent of the two conflicting parties had bribed the local magistrate and the police, to connive at and even assist in burning upwards of seventy apartments, killing the male inhabitants, and carrying off the females. The police accused the inmates of firing upon them in the execution of their duty. The court, in laying the case before the emperor, allow its atrocity, if it be true; but we find nothing more about it. Another appeal was made in the same year by a native of the same province,‡ in the case of a murder for which two men were at the time under sentence of death; but who were not, according to the appellant, the real murderers, but were *bribed to undergo the sentence of the law instead of them.*§ Another appeal was made by a native of Nganhwuy, against two magistrates who had tortured his father to death on a false accusation of debauching another's wife and murdering her husband. The charge was in this case substantiated, and a later gazette contains the sentence upon the magistrates to transportation to Ele, and hard labor.

A man found his way to Peking the same year from the province of Fuhkeën to appeal against the magistrate and police of a district for injustice, in the case of his only son who had been shot by a hostile clan in the neighborhood.‖ The clan being wealthy, bribed the police with 2000 dollars of *foreign money*, and they would not seize the offenders. *His Fuhkeën dialect was unintelligible* to the court by whom he was examined.

* Malacca Observer, March 27th, 1827.

† Canton Register, July 16th, 1829.

‡ Canton Register, July 2d, 1829.

§ For the mode in which this may be done, see Le Comte's Memoires, in the anecdote of Yang Kwangseën, London ed., 1698, page 286.

‖ Canton Register, Feb. 15th, 1830.

An appeal was made in the following year against the governor and other officers of Nganhwuy province,* for not *carrying into execution the sentence of death* which had been passed upon two convicted murderers. Also by a widow of a military officer who had in his lifetime been a member of the Military Board, and had been honored with a peacock's feather; she suspected that her husband had come by his death unfairly, as proved to be the case, according to her story, on examination of the corpse, and she applied to the authorities in Szechuen province, where it occurred, to examine into the case; but received only evasive replies.† The court of appeal to whom she represented the matter, applied to the Military Board (apparently), who returned to her for answer that the governor and commandant of the province averred, that the officer had been accidentally smothered by charcoal smoke. But this statement was unsatisfactory to the supreme court, which ordered an especial commission for inquiry into the business. Here our information on this question stops. The widow admitted in her evidence that the commandant of Szechuen had offered her 4000 taels after her husband's decease, to enable her to return to her family. The translator closes the story by the following reflections. "Tartars and Chinese of any consideration in the empire, always have their remains conveyed home for interment. The distance of a thousand miles would be no objection. The indefatigable perseverance of Chinese widows in cases similar to the above, to obtain justice and revenge, is a striking trait in their character. Their fearless accusation of the highest authorities speaks well for their moral courage, and for the system of government." The sentiment is true perhaps with regard to the widows; but in this case, the 4000 taels looks like a bribe to induce the widow to abandon the prosecution; in any event we cannot say much for a system of government, which requires so much exertion on the part of a widow to bring to light the circumstances which attended the death of a meritorious officer.

In 1832, the Toochà yuen reported to the emperor the case of a widow of Fuhkeen province,‡ who after seeking redress in vain for four years, against the murderers of her only son, had sent her nephew to Peking to complain. The court was *unable to obtain any information from the nephew on account of his speaking only a local dialect;* but it appeared by the mother's petition, that the robbers by whom her son was murdered, were so powerful, that the police officers dared not attempt to seize them. We have shown elsewhere, that the lectures read by the emperor to his chief officers, are by them inflicted upon their inferiors, while the faults to which they refer are shifted by one party on to the other, but not redressed. So it is with appeals.

Governor Le of Canton issued an edict in 1828§ to forbid women to appeal to him, which we quote at length, because it explains why they are so prominent in petitioning.

* Canton Register, March 17th, 1830
† Canton Register, May 1st, 1830
‡ Canton Register, Oct. 17th, 1832
§ Canton Register, August 9th, 1828.

"Le, by imperial appointment, the governor of the two Kwang provinces, strictly interdicts women from coming forth to present petitions, and old men being employed as witnesses. It appears that women are restricted to the inner apartments. Their duty originally was not of presenting accusations. And how can old men, declining in the evening of life, discharge the part of witnesses? But in Canton there exists a very litigious spirit. Seditious characters are constantly thrusting themselves forward. Sometimes, as the laws cannot be executed upon old broken down people, they hire old men for witnesses; sometimes, as the punishment of crimes cannot be inflicted upon women, they instigate women to come forth, and send delicate, modest females, to appear openly in the halls of justice. This custom must be overruled instantly. You magistrates of the chow and heën, must each exert himself, and exhort and lead the people. If your advice is not attended to, you must 'level' (literally, 'plumb with a line') and control them. If women come forth to present petitions, you must examine their relations who have instigated them. If old people assist in giving evidence, you must examine both plaintiff and defendant, and find out where the bribery and dictation lies. Having detected them, inflict severe punishment. Do not pass it by lightly. If the people are impressed with a due dread of punishment, they will return to respectful habits. I wish all you magistrates of the chow and heën, to act in conformity with my orders, and not to consider this as a matter of slight importance."

He issued another edict the following year,* on occasion of setting out on a tour through the province, in which he says: "that although in cases of murder, robbery, and crimes of similar heinousness, when justice has not been obtained, it is permitted to the aggrieved to kneel by the road-side, and present petitions; still it is equally true that perverse persons try sometimes to implicate innocent parties in order to extort money, &c." "If people," he adds, "indulge themselves in making a noise, stopping my chair in order to force a petition into it, I will seize the presenter and punish him." Governor Loo of Canton enacted likewise in 1833, that people must not pass by the inferior courts, to appeal to him; except in important cases, such as associations of banditti, heresy, &c.

Against this manifest disposition to evade the importunities of those who are injured, we can adduce but one instance of a magistrate inviting complaints, which will be found in the 1st volume of the Repository, page 294. That many of the complaints made to the magistrates, and of the appeals from them to the supreme court at Peking, are frivolous and malicious, cannot be doubted; still less can it be doubted, that the poor have little chance of making themselves heard when they appeal against the rich; or if heard, that they often obtain any other result than to be sent back to the parties with whom their complaints originated. A case occurred in Canton in 1823, to which the foreigners were parties, which involved by implication the imputations above stated, as well as an application of the

* Canton Register, June 2d, 1829.

336th section of the code, as recommended by the captains of the city gates of Peking. It is here stated from recollection; for all the documents containing it were translated, and forwarded in that year to the E. I. Company by their servants in Canton.

In 1821, the crew of H. M. ship Topaze was engaged in an affray with the inhabitants of Lintin, an island at the mouth of the Choo keäng. One or two of the Chinese were killed, which led to a long negotiation with the authorities, who demanded life for life, but never obtained it. Two years afterwards, the brother of one of the men who was killed found his way, on foot as he said, to Peking, and complained to the supreme court that he could not obtain redress for his brother's death. Not daring to accuse the governor of Canton, or perhaps hoping to gain more by a rich hong merchant, he accused Howqua of having been bribed by the foreigners to hush up the affair. The emperor, to whom the case was referred, sent the poor man back to Canton, with an order to the governor to inquire into the matter. The governor did so, and reported that the accusation was false, and he went on to argue in the edict which was issued on the occasion, that the punishment for bringing a false accusation was by law, one degree less than would have been awarded to the accused had he been guilty. Now according to law, thief-takers and police-men who connive with criminals to conceal crimes are liable to be transported 3000 le. The security merchants are considered, proceeded the governor, as police and thief-takers for the control of the foreigners. Had the principal security merchant been guilty he would, therefore, have been sentenced to banishment to 3000 le; but since he is innocent, the accuser has rendered himself liable to a punishment one degree less, and he was sentenced accordingly to be banished to 2000 le distant. In consideration, however, of the aggravation, and of the distance which he had already traveled, the poor man was pardoned, and allowed to return home again.

Art. III. *Armenian apothegms: continued from the Calcutta Literary Gazette of December 24th, 1826.* Furnished by a Correspondent.

[The following paragraphs, which we have much pleasure in publishing, came to us accompanied by a note, dated Macao, the 7th inst. Our correspondent, who writes under the signature of J. P. M., says: "The enclosed is a continuation of a few Armenian apothegms published in the year 1826 in the Calcutta Literary Gazette, Nos. 49, 50, 51, and 52." To us no part of Asia, excepting always the 'celestial empire,' affords objects of greater interest than Armenia. Of its inhabitants, a modern writer observes: "The Armenians, one of the most ancient nations of the civilized world, have maintained themselves as a civilized people, amidst all those revolutions which

barbarism, despotism, and war have occasioned in western Asia, from the days of Assyria, Greece, and Rome, down to the period of Mongolian, Turkish, and Persian dominion. During so many ages, they have faithfully preserved, not only their historical traditions, reaching back to the period of ancient Hebrew histories, but also their national character, in a physical and moral point of view. Their first abode, mount Ararat, is, even at the present day, the centre of their religious and political union. Commerce has scattered them, like the Israelites, among all the principal nations of Europe and Asia (with the exception of China); but this dispersion and mercantile spirit have not debased their character; on the contrary, they are distinguished by superior cultivation, manners, and honesty, from the barbarians under whose yoke they live, and even from the Greeks and Jews. The cause is to be found in their creed, and in their religious union. The cultivation of the Armenians is a proof of the salutary influence of a well ordered Christian church on the moral and intellectual development of a nation, which has preserved its history, and with it, its national character. They owe this in particular to the Bible, which is freely distributed among the people." Says another writer: "The Armenians are known at the present day, as a scattered race, and one cannot rise from the perusal of their history, without wondering, not that they are so, but that they should still be found in considerable numbers in their own country. We have already noticed their existence in the north of Mesopotamia, their emigration to Armenia Minor and Cilicia, their settlement in Constantinople, and their forcible removal by Shah Abbas to Persia. We are also told, that the Saracens and Greeks, while contending for their country, each took away multitudes of captives; Togrul and Timur carried thousands to unknown countries; the Egyptians removed sixty thousand to Egypt; and it is known that the Persians, in every war, even to the last with Russia, have always carried their captives into servitude. Multitudes, moreover, have at various periods been induced by oppression at home to seek an asylum in distant countries, to say nothing of other multitudes that commerce has enticed away. We are not surprised, therefore, at finding them, not only in almost every part of Turkey and Persia, but in India, as well as in Russia, Poland, and many other parts of Europe." A gentleman who has long been acquainted with the Armenians in Asia Minor says in a letter written a few months ago, "There is among the Armenians as fine a generation of young men, as I have ever set my eyes upon, a generation who bid fair to be altogether more enlightened and better instructed than their fathers." We have been much pleased with a recent notice of a small community of Armenians in Singapore, amounting, according to our informant, to not more than forty or fifty individuals: they have with them a pastor, and are erecting for themselves a neat and commodious chapel. But we must desist from these remarks, and introduce the paper from our correspondent.]

An adage, though it is but the skeleton of an essay or dissertation, yet its inanition, instead of enervating it increases its pristine and indigenous energy.

When ambition stimulates, emulation incites, reason dictates, prudence guides, patience fortifies, perseverance helps, assiduity forwards, hope encourages, vigilance admonishes, and valor animates, the adamantine foundation of the most fortified castles of all supposed impossibilities can be effectually sapped, and the most admirable exploits achieved.

Self-love is the primum mobile of almost all the actions of men, and that wretch, who from this *impetus* betrays the cause of his

country, 'commits a crime as great in magnitude, and of as black a die as the blasphemy of Diagoras, the treachery of Judas, and the dissimulation and apostasy of Julian.*

What is drunkenness? Is is a syntrophic malady of most fatal virulence; it is a malignant incubus that can effectually undermine the foundation, and demolish the fabric of life, relax and destroy the sinewy ligaments, that in gordian knots and evolutions connect, synthasize, and give vigor to the noble frame of man; it is a full blown rose, whose enchanted fragrance conveys venom to the very innermost recesses of the soul; it is an adder disguised in angelic form, that with smiles of infantine simplicity can sting its marked victim to death; it is the rosy nipple of a snow-white breast, that teems with deleterious milk; it is a syren, which alluring the mind, administers bane to the vital parts of the human frame; it is a gay, but treacherous companion, who, taking advantage of our confidence and weakness, will expose us to shame and dishonor; it is a traitor, who without the least sense of pity will deliver us up into the unrelenting hands of our most vindictive enemies; it is an implacable enemy that will never cease to be one; and it is a masked foe, that will never repent of the disastrous ravages it has made, nor commiserate the misery of its victim.

What else is drunkenness? It is the ringleader of a host of crimes; it is an invisible poniard in the hands of an invisible enemy ready to strike the blow; it is Scylla and Charybdis in the ocean of life; it is a magic spell that can metamorphose an athletic Vahakt into a shrunk, hollow, and crippled Indian pigmy; it is a tyrant, who, if allowed to hold universal domain, can within a very short period annihilate the human species; it is the inexhaustible box of Pandora replete with evils to the human race; it is a battering ram of Stygian construction worked by the furies to level to the ground the most formidable castles of human agility and strength; it is the imperceptible trapdoor that leads to the dungeon of misery and affliction; and it is the extreme of a shameful vice, that debases and brutalizes human nature.

And what else is drunkenness? It is a predatory warfare against ourselves; it is an act of suicide perpetrated with atrocious violence and protracted self-torture; it is the aqua regia that can corrode and efface the elevated nobleness, and expressive beauty of the human countenance; it is a nefarious monster that can suck the honey of an Aspasian beauty; it is a fiend that can cut asunder the tie of friendship of an Aristogiton and Harmodius, and introduce strife, and destroy the conjugal affection of a Philemon and Baucis; it is an infatuation that in the end will cause a lethean forgetfulness

* The Armenians (who, by the latest accounts from the Armenian Literary Society of Venice denominated 'Meckitaristican,' from its founder Meckitar, are estimated to amount to twelve millions,) observe to this day the anniversary of the death of Julian the apostate with festivity and rejoicings. Even the members of the little Armenian community in India who have adopted English manners and customs retain to the present day the celebration of this festival.

† The Hercules of Armenian mythology.

of cheerful reminiscences, and sharpen the edge of a keen sensibility of pain and sorrow; and in short, it is everything that is bad, so much so, that even the copiousness of the Haikan* language will be insufficient to depict its monstrous and foul deformity.

Low cunning is the *wisdom* of the groveling portion of mankind; it is so far from being recommendable, that those who possess it are always ashamed to own it.

A retentive memory combined with quick perception, like a vast flat country, has wide expanses for cultivation.

Repeated, untempered prohibitions very often enhance the value and attraction of the object prohibited, excite desire, and finally cause disobedience.

Great and wonderful erroneous conclusions can only be deduced by great and wonderful men, and these conclusions are the criterions by which weak minds are guided.

When ceremony is laid aside to preserve harmony, propriety is to be strictly adhered to.

The fool that rails, and laughs without any proper risible cause, only laughs to be laughed at.

Misapplied or ill directed abusive epithets are arrows that rebound and wound the archer; and the mad dog that runs round and barks at a famished sleeping tyger barks for its own destruction.

Appraised deformity is whimsical beauty.

ART. IV. *Remarks on the religion of the Chinese: their indifference; notions respecting the Supreme Being; with notices of the various efforts made to introduce Christianity among the Chinese.* By PHILOSINENSIS.

THE religious opinions which have obtained among the Chinese admit of easier analysis than the complicated system of Indian idolatry. Though the doctrines of one of the prevalent sects originated in Hindostan, that native country of superstition, yet they have been simplified by their Chinese votaries; besides that the mysteries of the kulpas, transmigration, and annihilation with other absurdities, are conveyed in a jargon equally unintelligible to the Chinese priest, and the devotee. Metaphysical speculations on the invisible world little engage the attention of the Chinese; they seldom examine their own creed, and are still more indifferent regarding the religious systems of foreigners. Even the subtleties of Taouism, originated by their own sages and transmitted in classical language, attract few admirers. From the repeated imperial proclamations against all

* The Armenian.

sects and heresies, we might suppose that the government disclaimed all religions but its own, if the glaring inconsistency of supporting idolatry by paying homage to the Dalai lama and his compeers, did not exist. The state religion so often represented as sublime and immaculate, is vague and unsatisfactory to the mass of the people, and equally idolatrous with the monstrous susperstition of Budha.

If we question the Chinese individually, we might almost conclude them to be destitute of religion; and the prevalence of a disguised atheism among the higher classes, might strengthen the opinion. But they are a strange people; while they neglect and despise the idols they adore, still they delight in the pageantry of idolatrous rites, and lavish their treasures on the erection of temples and monasteries. Many parts of China are crowded with places of worship equally with bigoted Spain; even the highways are infested with shrines, and a numerous host of poor, ignorant and despised priests live upon the earnings of laborious men. It is a remarkable fact that the darkened human understanding, in the east and west, should have recourse to the same expedients for gaining peace of mind. The striking resemblance between papery and Budhism has always puzzled the votaries of the former, nor would the extravagant recluse and hermit of Europe be less amazed, to behold the solitary cavern of a Taou priest, who strives for immortality by seclusion from all human society, and by the neglect of every social duty.

We may ask, are all the religious notions of the Chinese erroneous, and is there no truth among their absurdities? Can so rational a people yield themselves up implicitly to idolatry, stifling nature's voice, which loudly proclaims the unity of God? Have their sages never found out the invisible One, whose government of the world, and whose all prevading providence is so conspicuous? Do they not honor him in the images as representations of his attributes? When the Chinese bows in adoration, and offers his gifts and burns his incense, does he not virtually adore the great Giver of every good gift? Or can it be imagined for a moment, that so merciful a God, should not have manifested himself to the millions of Chinese, his creatures, who have equal need of his tender compassion with the western nations?

The notion of a Supreme Being glimmers faintly through the doctrines of the ancient sages; an appeal to *Shang Te*, the Supreme Ruler, was often made by individuals in distress, and *teen* is occasionally used to express more than the azure firmament. In these few words and phrases are contained all the Chinese tenets regarding the existence of God; and to claim more for them would only prove our ignorance or prejudice. Concerning the mysterious ways of Providence in permitting so great a nation to grope in darkness, we have few remarks to offer. Could we penetrate the vail that hides yonder world from our ken, we should adore the unsearchable wisdom and goodness of an allwise and merciful God. If our understandings were so enlightened as to be able to trace the concatenation of the past and the future, we might solve our doubts; but now we hum-

bly adore where we cannot comprehend. Enough is understood to urge the claim of the Chinese upon our Christian benevolence, for imparting to them that saving truth, of which they are now almost totally destitute.

Many will consider the conversion of the Chinese a hopeless task, and all efforts tending to that end as futile, and therefore unadvisable. The Nestorians in the seventh and eighth centuries did their utmost to spread Christianity in the northern provinces of the empire; they made converts, and established churches, but their conquests were only temporary: there is not now left a vestige of their labors. The Roman Catholics, their successors, enjoyed many advantages for subjecting China to the pope; their emissaries were numerous; some eminent men spent their lives in the service; they had access to the throne; they numbered some most illustrious personages amongst their converts; their zeal and bigotry were boundless; they impressed the Chinese with a favorable opinion of their talents and virtue, and yet they did not prevail. It is true they still number thousands of converts; but does not the proscription of their religion, the dispersion of their flocks, the scanty supply of teachers and those far inferior in talent to their predecessors, prognosticate the final extinction of their order in the empire?

These facts are too true to admit of contradiction; they prove clearly one important point, viz: that the Chinese will not have to pass the same ordeal with the barbarians of Europe, who were first converted from paganism to a spurious Christianity, in order to pave the way for their reception of the pure gospel. But if it be urged that protestant missionaries have been equally unsuccessful, it ought to be remembered that none have hitherto enjoyed the privilege of passing through China to disseminate the divine truth of the gospel; and that had this been the case, the number of registered converts must necessarily be small. For the Roman Catholics, who confound conversion with a change of rites and ceremonies, and who baptize indiscriminately all applicants, can multiply the number of their converts almost at pleasure; but the protestant faith, identifying regeneration with conversion, requiring a radical change of heart and life, a transition from darkness to light, from vice to the virtues which adorn the gospel, on this account will always find a smaller number to embrace those doctrines, until the divine Spirit be poured out as in the apostolical age and several subsequent periods of the Christian church.

Still the jealousy of the government, the dread of innovation, and the apathy of the people themselves, may be urged in defense of our indifference to the welfare of millions. We allow that these obstacles are great, but by no means that they are insurmountable. Relying on our skill or on any human aid, it is true we should find success as impracticable now as did the apostles in their times, when they had to meet the bigoted Jew and the haughty Greek, both as hostile to the humbling doctrines of the cross, as any member of the Board of Rites at Peking. But what are these hindrances before an

almighty power, before a Savior, who has all authority in heaven above and earth beneath? For it is written, "I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness, but to them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

What a divine power must that doctrine possess which without the aid of human arm could triumph on the very spot where the Savior of the world had been crucified amidst the acclamations of an infuriated multitude? If God had not promoted his own cause, how could the idolatry of ancient Greece and Rome have been subverted? Interwoven as it was with the whole economy of the state, celebrated by the poet and orator, sanctioned by venerated antiquity, supported by all the influence of powerful rulers, and themselves fulfilling the duties of pontifex maximus, embellished by the highest efforts of the existing arts,—nevertheless it fell to ruins to rise no more. And the conversion of many barbarous tribes in the middle and north of Europe, whose fierceness exceeded that of the savages of New Zealand and North America, is this not equally wonderful? The exhibition of such facts and on so large a scale should shut every mouth, when the practicability of the conversion of China is questioned. There are also divine promises clear and extensive enough to remove every doubt, and to create in the believer, a cheerful and unshaken confidence in the speedy accomplishment of them all. He who holds the sceptre of the universe, and directs the suns and planets in their several orbits, has power and wisdom to effect the grandest ends. It is only the want of that faith by which we honor the great God, who has pledged his own word for the accomplishment of his work, that renders us weak and indolent. Whenever an implicit reliance on divine assistance fills the breast, mountains of difficulties are leveled to plains, and we run and faint not in the arduous work of spreading the gospel.

Whatever may be the present political state of the empire, the access that may now be gained to it is doubtless easier than at any previous time. And if the openings, how small soever they may be, are only improved upon, there is no doubt that ground will be gained. It needs few words, but many and energetic works, to expand the sphere of our operations, and to avoid that preposterous system of timid, trembling policy, so injurious to a good cause. Let us neither despise the day of small things, nor fear for that cause, which can bear the utmost scrutiny, which has even been brought before the magistrates of this country, and hitherto has not been condemned. Shall we then shrink from duty, or shall we fear to argue the great cause

when called upon, and confess our blessed Redeemer before this wicked world? No, as long as there remains one spark of grace in our hearts, let us take courage in our God, wrestle by prayer, and overcome by patience.

Some hints in regard to the great work may not here be out of place. The first, the indispensable requisite at the present moment, are preachers of the gospel, and writers and translators of Christian books: men who count not their lives dear to them in the cause of God. There are neither the dangers of New Zealand, nor of the wilderness of North America, to be encountered; nor have we to suffer from a pestiferous enervating climate, which has swept into the grave so many of our fellow-laborers in other parts of the world. We have to do with a semicivilized people, who, so far as their prejudices are concerned, are the most accessible of all the Asiatics. Their literature facilitates our efforts to convey religious knowledge to their minds. They are susceptible to reason, and may yield to the force of conviction. We trust the number of those who are preparing for this work will soon be very great. We may be thought censorious if we express a wish to see none in the field but men entirely devoted to the work; but though there may not be immediate personal danger, yet we think the cause rather injured than promoted by challenging the aid of men not prepared to give all to the blessed work. To live and to die in the sacred cause must be our watchword. At the same time we may be prudent in the choice of means for accomplishing the great object; we may avoid any errors of our predecessors, and always press forward with the more vigor when there is the more resistance. A hard task that truly, and unless we be endowed with the Spirit of grace from above, it cannot be done. But a mind much conversant with the glories of eternity, humbly acknowledging the salutary power of the cross, and having deeply drunk from the all sufficient love of the Savior, is capable of greater things than these. May this inestimable gift be granted to all who profess to be missionaries to the Chinese.

In our intercourse with the people we must disprove that we are barbarians, and prove that we are destitute of all those selfish motives which are prevalent among the natives, self-styled men of the celestial empire. Gladly would we allow them that title,—for it is the prerogative of heavenly minded men to be citizens of the kingdom of heaven,—if they were not notoriously earthly minded, and destitute of all the graces which should adorn the saints. We may give to their sages all due honor but yet convince them that they have never shown the way to heaven, and that all who follow such guides are groping in the dark with regard to futurity. Their history plainly reveals, that the maxims laid down in the classics have never been observed, that it is vain to found hopes on human doctrines, that the revelation of God as taught in the holy Scriptures, the redemption by Jesus Christ, and his meritorious life, death, and resurrection, can alone lay a sure ground of hope that we may escape the wrath to come. Such doctrines, though at first disagreeable, will doubtless

gain upon their hearts; and the more we preach Christ crucified, the deeper will be the impression, and the better the confidence of escape.

Thus armed with divine weapons, and encouraged by divine providences and promises, we expect a glorious day for China. The ordering and sustaining of the grand design to evangelize China we trust solely to the hands of the Lord our God; yet desirous on our part to use every means, "which God and nature have put into our hands, under his approbation," to hasten that blessed period. No political revolution, no miscarried enterprise, will dampen our zeal, nor weaken that energy which must move the great work. Centuries elapsed ere China was remembered by the church of Christ; but having now come up into remembrance before God, let us be joyful in the Lord, and be animated by trust in his almighty power. Great hopes may be entertained from well directed zeal and perseverance; let us remain steadfast in faith. And may the Almighty crown our work with the triumphs promised to the gospel in these latter days.

Art. V. *Structure of the Chinese government: China Proper; heads of the provincial government:* 1. *civil government; administrative department (comprising territorial and financial, and judicial branches); literary, gabel, commissariat, and commercial departments; officers on the Yellow river, &c.; various subaltern officers:* 2. *Military government; designations of military and naval officers of the Chinese forces, &c.*

Having, in the course of our hasty view of the structure of the Chinese government, considered both the general and local courts of the metropolis, we come now to speak of the system of government in the provinces; and first of those of China Proper, the government of which differs widely from that of the other parts of the empire.

The officers at the head of a provincial government, are a *tsungtuh*, or governor (literally director-general), and a *fooyuen*, or lieut.-governor (literally, controler), who is also called *seunfoo*, circuit-controler, because it was formerly his duty to make the circuit of the province. The tsungtuh has always the direction of two or more provinces, or else of two or more high offices in the same province. Thus there is one tsungtuh over three provinces, four over two provinces each, one over two provinces who is at the same time fooyuen of one of the two, and two over single provinces who exercise the

functions both of tsungtuh and fooyuen. The fooyuen has always the direction of a whole province, either independently of, or in subordination to, a tsungtuh. There are twelve such officers who are, and three who are not, thus subordinate; while in three provinces the duties of the office of fooyuen are performed by the tsungtuh. The duties of the tsungtuh consist in the general control of all affairs, civil and military, in the province or provinces under his government. Those of the fooyuen consist in a similar control (but, except where there is no tsungtuh, in an inferior degree), and in the special direction of the administrative department of the civil government.

The departments of the civil government are five, administrative, literary, gabel, commissariat, and commercial: of these, the administrative department is subdivided into territorial and financial, and judicial branches. The officers at the head of these two subdivisions, called the 'two *sze*,' or commissioners, are the *pooching sze* (commissioner for regulating government), who is often, but erroneously called treasurer, and the *nganchă sze* (commissioner of judicial trials). The literary department is placed under the direction of an officer appointed by the emperor from among the members of the Hanlin academy, who is called *tetuh hĕoching*, the commander and director of learning, (or simply *hĕoching*, director of learning), of whom there is one in each province, with a single exception where one is appointed for two provinces. The gabel and commissariat departments are mostly under the direction of officers called *taou* or *taoutae*, who will be spoken of hereafter: but there are several exceptions to this, which will also be detailed in their proper place. The chief officers in what we may call the commercial department are *keĕntuh*, or superintendents, who are appointed wherever necessary, to receive the revenues in important commercial places, maritime coasts, large manufacturing districts, or general thoroughfares. They are nominated usually from among officers of the imperial household; and, equally with the fooyuen and heŏching, are subject merely to the control of the governor, in cases of difficulty: where there is no tsungtuh, the fooyuen exercises control over them, as he also does, in fact, over all parts of the government. It is necessary to observe, that the commercial department is not an essential part of the government; although there are few provinces in which there are not some commercial superintendents. These officers are under the direction of the Board of Revenue.

The military government (we are at a loss for a more general name,) is to be understood as sometimes including the direction of naval forces also; for the Chinese make hardly any distinction between their land and sea forces. The coasting navigation of their vessels is committed to the pilots; and the official designations in both services are the same. The highest officers of the military and naval government are called *tetuh*, commanders (or, as we may render it, commanders-in-chief). Of these there are sixteen, twelve of whom are confined to the military branch strictly speaking, but have

also the control of vessels for inland navigation and defense, two are military, with direction also of a maritime naval force, and two are exclusively naval. In one province, Kansuh, there are two military commanders; and in five provinces the military command is filled by the fooyuen.

In some important cities are placed garrisons of Tartar troops, under the command of a *tseängkeun* (general). The power of such officers is confined within narrow limits, not extending, in time of peace, far beyond the cities garrisoned by them; but is free from all control except that of the emperor. The object of their appointment is to afford a check upon any treasonable or rebellious measures on the part of the supreme provincial authorities. They have command sometimes of naval, as well as of military forces.

Although the governor of a province can act wholly upon his own responsibility, yet most measures are carried into effect with the consent of a general council of the chief provincial officers. These are always the tsungtuh and fooyuen, and the tseängkeun (if there be one in the city which is the seat of government); with the addition usually of the 'two sze,' especially if the subject of consultation relates to their departments, and of the heŏching, the officers of the gabel and commissariat, the commercial superintendents, and the military and naval commanders-in-chief, in things concerning the particular divisions of the government over which they preside.

It may be useful, before we proceed further, to make an observation or two upon the relative rank of these several officers. The following is the order of precedence while in the provinces, in which some difference exists when the same officers meet at Peking:

Tsungtuh,	Tseängkeun,
Fooyuen,	Tetuh,
Heŏching,	Keëntuh,
Poochïng sze,	
Ngancha sze,	
Chief officers of the gabel and commissariat.	

The real rank of the heŏching and keëntuh is usually inferior to that of the 'two sze,' but being appointed by the emperor as special commissioners, they rank while in office nearly on equality with the tsungtuh and fooyuen. The real rank of a tseängkeun, also, if at Peking, is superior to that of a tsungtuh, and of a tetuh to that of a fooyuen; but in the provinces, the civil government takes the priority. The tsungtuh is *ex-officio* a shangshoo, or president, of the Board of War, and a too yushe, or censor; the fooyuen is a shelang, or vice-president, of the Board of War, and a foo too yushe, or deputy censor.

Civil government: and first let us speak of the administrative department. We have already mentioned the division of this department into territorial and financial, and judicial branches. We have also spoken of the 'two sze,' the pooching sze and the ngancha sze, who preside over these subdivisions. Of these there is always one

in a province; and in Keängsoo, being a highly important province, there are two pooching sze. These two officers, though at the head of distinct portions of the administrative department, are often united together in the direction of any territorial or financial matter, or the trial of any important criminal case, &c. The class of officers next in rank to these are called taou or taoutae: they are not under the orders of the 'two sze,' but of the governor and lieut.-governor, and it is their duty to take part in the 'protection' and 'circuit-supervision' of portions of the province. If protection be their object, they are called *funshow taou;* and if supervision, *funseun taou.* These officers, besides their territorial, financial, and judicial authority, not only have charge generally of the gabel and commissariat departments, but are also frequently intrusted with military powers. The territorial extent of their authority is usually two or more of the departments, into which each province is divided; but frequently, when their power is great, the territorial limits of it are contracted. Next in subordination to them are the *chefoo* and *chechow*, or magistrates of departments, literally 'knowers' of them—persons whose duty it is to make themselves acquainted with everything that takes place therein; also *ting tungche*, 'joint-knowers' of the departments called ting.* The subdivision of departments is into districts, called ting, chow, and heën; and their magistrates are called *tungche*† and *tungpwan*‡ (over ting districts), *chechow*, and *cheheën*. Parts of districts are sometimes placed under officers called *seunkeën* (circuit restrainers), and such parts or divisions are called sze.

Where the territorial extent of a magistracy, or the difficulty of the duties to be performed, is great, there are assistants of various denominations. Respecting these, we make the following extract from the Ta Tsing Hwuy Teën, which will in some degree explain, at the same time, the duties of such assistants, and those also of their superiors. "The assistant magistrates of departments are called tungche and tungpwan: their duties consist either in the direction of affairs, or in the care of taxes, whether in grain or money, in attention to the military, in direction of the police, in the care of the post-stations, of the tea and salt revenue, of the rearing of horses, of the governmental lands, of the water-ways, and of dykes, and in controling the barbarians (on the frontiers), the foreigners (subjected within the empire), and the Yaou and Le mountaineers (of Kwangtung, Kwangse, and Hoonan.) The assistant magistrates of chow districts are called *chowtung* and *chowpwan*; and those of heen district, *heënching* and *choofoo*; their duties consist in superintendence of grain, direction of the police, and care of the water-ways. Of all these assistant magistrates, some are resident in the same city with their principals; others have separate places of jurisdiction. The

* For an explanation of these divisions, and of the two classes of chow and ting, rendered sometimes *departments* and at others *districts*, see pages 54...56 of the present volume.

† Literally, 'joint-knowers.' ‡ This term may be rendered 'judges.'

sennkeen of divisions have always separate places of jurisdiction, and have direction of the the police, with the care sometimes of the water-ways." Some of the assistants of foo magistrates are also called *keunmin foo*; and the assistants of heën magistrates are usually designated *tsotang*. The system of the government being that of mutual subordination, orders to the people, and complaints from them often pass through a great number of intermediate hands, although this is not always the case. Thus, an edict published by the emperor, to the people universally, is sent in the first place to the governor and lieut.-governor; they jointly publish it, or forward it to the pooching sze; and he communicates it to the magistrates of departments; who, at the same time that they publish it in their chief cities, forward it to the district magistrates to be made know by them in their several districts. Appeals pass through the same routine, only commencing at the lower end, and substituting in criminal cases the nganchă sze in the place of the pooching sze. The supreme judicial court is that of the fooyuen, wherein alone sentence of death is ordinarily passed without reference to the emperor; not that the tsungtuh has not the power of capital execution equally with the fooyuen, but it is unusual for him to exercise that power when the fooyuen is present. It is not, however, to be supposed, that capital executions by order of the latter do not require the consent of the former when in the same place. Ordinary cases of capital crimes are not punished without a reference to the emperor.

The head officers, registrars, or secretaries, of the 'two sze' and of the magistrates of departments, are usually called *kingleih*, 'transacting manager;' but in some provinces, *toosze* or *chesze*, 'all-manager,' or 'affair-knower,' and *chaoumo*, 'elucidator and investigator:' these, however, are not names used indifferently for the same individual, although the rank and duties of each are nearly alike; for there are sometimes two individuals having two of these designations in the same office. The *lewăn*, 'regulator and inquirer,' is a similar officer attached, only in a few provinces, to the pooching sze alone. The *keënkeaou*, 'arranger and collater,' is a similar officer found only with the magistrates of departments. The magistrate's secretary in a chow district is called *lemuh*, 'head officer;' and in a heën district, *teënshe*, 'controlor of writings.' It is to be observed that the rank of the kingleih and others vary with the rank of the officer in whose employ they are. All the officers above district magistrates have also private secretaries, called *szeyay*, tutors, who are usually personal friends, and who undertake the duty of preparing documents for their employers. Each pooching sze employs likewise a *koota sze*, or treasurer; and some of the taoutae have also treasurers; the nganchă sze also has a gaol-inspector, *sze yŏ*; as have likewise some of the magistrates of departments. There are some officers of posts, called *yeihching* and *chăkwan*, who are always subordinate to the nganchă sze. There are two officers called *hopŏ so*, who have command over the boat-people at Canton: the same office does not exist in any other province.

Literary department. The heŏching commits his authority to head teachers residing in the chief cities of departments and districts. The head teacher of a department is called *keaoushow*, 'giver of instructions;' that of a chow district, *heŏching* (the ching differ from that in the title of the chief literary officer), 'corrector of learning;' and that of a heën district, *keaouyu*, 'teacher of the commands.' There is a subordinate class, called *heuntaou*, 'guides and admonishers,' in all the departments and districts. The director of learning, making an annual circuit of the province, examines the scholars in all the departments, and confers the first degree. For the triennial and extraordinary examinations, and for conferring the second degree, two officers are sent from Peking, a *chookaou*, or master of the examinations, and a deputy: under the direction of these officers the examinations take place, and when ended, and the degrees conferred, the officers return to Peking.

The gabel department is in theory under the direction of commissioners of equal rank with the 'two sze,' and bearing the title of *yenyun sze*, 'commissioners for the transport of salt:' but there are only five officers, who in point of fact bear this title. The officers in the other provinces are called *yenfă taou*, some of whom add the designation 'performer of the yenyun sze's functions.' There are also, above these, eight directors of salt, *yenching;* namely three censors, at the great salt marts between Cheihle and Shantung, in Keängsoo, and in Chĕkeäng, together with three governors and two lieut.-governors of provinces who fill also the office of yenching. There are five yenyun sze, and sixteen yenfă taou. Their assistants, under various names, are but eleven in number: their subordinate officers are called *ta sze*, and the places under their charge are 'salt fields,' 'salt pits,' and 'salt ponds.' The yenyun sze have secretaries called kingleih and chesze; and they, as well as some of the yenfă taou, have treasurers.

Commissariat department. The usual officers of this department are called *leängchoo taou*, 'commissioners for the collecting of grain,' of whom there are but twelve, their duties being performed in six provinces by the pooching sze. There is one officer with the title of tsungtuh, but the rank only of fooyuen, who presides over the transport of grain along the Yangtsze keäng, and by the grand canal to Peking, comprising part of eight different provinces: he is called *tsaouyun tsungtuh*. In the eight provinces over which his authority extends, the leängchoo taou and their subordinate officers are subject to him, and not to the provincial governors and lieut.-governors, in so far, at least, as regards the superintendence of grain. The leängchoo taou depute their authority to the magistrates of departments and districts, and in a few cases to assistant magistrates, with the additional designations of *yăyun*, 'controlers of the transport,' and *tuhleäng*, 'directors over the grain.' The duty of the last is the collection of the imposts. The officers in the leängchoo taou's office are *tsangta sze*, 'keepers of the granaries;' there are no secretaries, as in the offices of the pooching sze, nganchă sze, and yenyun sze.

Commercial department. The superintendents have secretaries called *kingching;* they appoint deputies *(weiyuen)* at important places under their charge. At inferior places, tide-waiters called *keä-jin*, 'domesties,' are appointed to collect duties and to prevent smuggling. Where there are no commercial superintendents, as is mostly the case with regard to the inland navigation, and in places where trade is small, the duties are collected by the officers acting under the local magistrates. The hoppo at Canton is superintendent only of maritime customs, and hence even at Canton there are custom-houses not under his control.

The government of the *Yellow river*, in the provinces of Cheihle, Shantung, and Honan, is distinct from the general provincial government; the frequent breaking of its banks and inundations of the surrounding country rendering great care of it necessary. There are three governors, *hotaou tsungtuh* (equal in rank with provincial lieut.-governors), viz: one in each of the three provinces; but in Peking the governorship is filled by the provincial tsungtuh. The subordinate authorities are *taou* officers, who divide the portions of the banks committed to their charge into districts called ting and sin, which are mostly under the care of local, civil, and military officers. The dykes on the coast of Chëkeäng are also under the charge of special officers over whom the fooyuen presides.

Commissioners sent by the emperor into the provinces, for special objects are called *kinchae*, and whatever be their actual order of precedence, they take rank, during the period of their commissions, with the highest provincial officers. Commissioners sent by the high officers from one part of the province to another are called *weiyuen.* The followers of officers are called *yaymun* and *munshang*; the first are often employed on messages of trust; the latter rank with the *chaeyeih*, or police-runners.

Military government. The native forces form only part of the military rule of which we will at present speak: the Tartar forces in the provinces being only detached portions of the whole Tartar army, we will defer noticing them until we come to speak of the government of Mantchouria and the colonies. The native forces are under the command of provincial tetuh, or commanders-in-chief; and are generally called *luh ying*, troops of the green standard, in contradistinction from the Tartar troops, who are ranged under eight banners (pă ke). The divisions of the native forces are called *peaou*, *hëë*, *ying*, and *sin* or *shaou*. These we may render somewhat vaguely by the English terms brigade, regiment, battalion, and squadron or company, or perhaps by the Roman designations, legion, cohort, maniple, and century. We must, however, explain these terms to make it clear what they do mean. Peaou denotes a large body of troops under the command of a general officer: heë denotes not so much the troops themselves, as the officer commanding a portion of such larger body, subordinate to a general officer; this officer we may denominate a colonel, and the body of troops under him a regiment: ying denotes literally a camp; it is sometimes

commanded by an officer of the class just mentioned, at other times by inferior officers; we may call it a battalion: sin is an out-station occupied by a large company; and shaou denotes such a company. The term ying, battalion, is sometimes used for a much larger force; thus we have seen above that it is applied to the whole body of native troops, luh ying, the green-bannered troops, or (if we consider it as a plural noun, the Chinese seldom distinguishing between singular and plural,) the green-bannered battalions. Respecting the words peaou, heë, ying, and shaou, it must not be supposed from the English rendering which we have given to them, that they denote any specific number of men; a peaou may consist of two, three or five ying; a heë usually consists of only one; and a ying comprises from three to ten shaou.

The officers commanding the native troops in Peking, are a *pookeun tungling*, 'commander of the infantry,' (called also tetuh of the nine gates,) and two *tsungping*, or lieut.-generals. The body of militia under their command is a ying, called the seunpoo ying, battalion of police. In the provinces, the commanding officers are the governor, lieut.-governor, tetuh or commander-in-chief, and tsungping or lieut.-general, over brigades; *footseäng*, also called *heëtae*, over regiments; *tsantseäng*, *yewkeih*, *toosze*, and *showpei*, over battalions; and *tseëntsung*, *patsung*, and *waewei*, over companies. It has been attempted to give some idea of their relative rank, by expressing their titles, thus: (see Companion to Anglochinese Kalender, 1832.)

Footseäng,	Colonel;	Showpei,	Captain;
Tsantseäng,	Sub-colonel;	Tseëntsung,	Lieutenant;
Yewkeih,	Lieut.-colonel;	Patsung,	Ensign;
Toosze,	Major;	Waewei,	Serjeant.

The tseängkeun of the Tartar garrisons have occasionally some Chinese troops under their command. When we find the governor and lieut.-governors in command of troops, we are by no means to suppose that they have had a military education, although that is sometimes the case.

All the general officers have fixed places of residence, at which the larger portion of their respective brigades remain, such places being their head-quarters. Parts of the forces of each officer are stationed out at various places under his command. The governor, lieut.-governor, and tetuh have command independently of each other, while the tsungping are under the authority of the tetuh. The principle of having two or three large bodies of troops in each province, under commanders wholly independent of each other, seems to have been suggested by distrust of the native servants of the crown, after the Tartar conquest. The parts of a province occupied by troops under command of the three highest officers have no particular designation; those occupied by tsungping are called chin. The higher officers delegate their authority directly to the footseäng, tsantseäng, and yewkeih; and in general indirectly to the inferior officers.

The *naval officers* in China have, as we have before mentioned, the same titles as those of the army. The tetuh or admirals, and tsungping or vice-admirals, usually reside on shore, where also are their offices. The footseäng and tsantseäng usually have command of squadrons (heĕ and ying), cruizing off particular stations; while the subaltern officers have single vessels of various sizes under their command: of the navigation of them, however, they know nothing. As the commanders of the land forces have sometimes also authority over naval forces, so do the naval commanders have authority also over land forces.

The better to illustrate the above details, we will give instances, as they are stationed in the province of Kwangtung. We have, in the present volume, page 56, informed our readers that there are in this province fifteen departments; in these troops are stationed as follows:—

1. In Kwangchow foo,—chief part of the lieut.-governor's brigade, and a regiment of the tetuh's, commanded by a footseäng called the Kwangchow heĕ; also four battalions under the Tartar general; and a chief part of the naval force, under the tetuh and two footseäng.
2. In Shaouking foo,—chief part of the governor's brigade, and a regiment of the tetuh's under a footseäng; also a naval squadron, under a tsungping, at Yangkeäng.
3. In Hwuychow foo,—chief part of the tetuh's brigade, under the tetuh and a footseäng; also a naval squadron, under a tsungping, at Keĕsheih [near Cupchc].
4. In Nanheung chow,—a regiment of a tsungping's brigade, under a footseäng.
5. In Shaouchow foo,—chief part of the same brigade, with the tsungping in command.
6. In Fuhkang ting,—a tseëntsung's company, subordinate to a yewkeih of the same brigade.
7. In Leën chow and } a regiment of the same brigade, under
8. In Leyaou ting, } a footseäng.
9. In Chaouchow foo,—chief part of a tsungping's brigade, the tsungping in command.
10. In Keäying chow,—a battalion of the same brigade, under a yewkeih.
11. In Kaouchow foo,—chief part of a tsungping's brigade, the tsungping in command, having also naval forces.
12. In Luychow foo,—a battalion of the same brigade, under a footseäng.
13. In Leënchow foo,—a battalion of the same brigade under a yewkeih.
14. In Loting chow,—a regiment of the same brigade, under a footseäng.
15. In Keungchow foo,—a naval squadron, under a tsungping, who has also the command of land forces.

Namoh, between Kwangtung and Fuhkeën, is the station of a naval squadron, under a tsungping, and pertains in part to each of the provinces between which it lies.—The governor, lieut.-governor, tetuh, and tsungping, have each of them military secretaries called *chungkeun;* the governor's is a footseäng; the lieut.-governor's and tetuh's are of the rank of tsantseäng; and the tsungping's is a yewkeih.

Besides the regular provincial forces, there are bodies of troops under the governor of the Yellow river, and the governor of the grain transport; also for the defense of the dykes of Chĕkeäng: the places occupied by troops under the governor of the grain transport are called wei and so. In Szechuen, Yunnan, and Kweichow, are some military officers over the native tribes, called *too peën*, 'soil officers,' who bear the same titles that we have above enumerated. And in those provinces, as well as in Kansuh, Kwangse, Kokonor, and Tibet, are districts under military rule. The titles of the officers commanding in these are various; the higher ones are called sze, commissioners with distinctive epithets, such as 'directing commissioners,' 'soothing commissioners,' &c.; the inferior officers have their denominations according to the number of families who are under their rule.

The government of the provinces of *Mantchouria* consists of a supreme government at Moukden, and three provincial governments. The last are not perfectly uniform, that of the province of Shingking or Moukden being nearly the same as in China Proper, while that of the other provinces is wholly military. The supreme government of Mantchouria is formed on the plan of that at Peking, to which indeed it bears the relation that a branch does to its stem: there are five (in place of six) Boards, the Board of Civil Office being omitted, which correspond with those of the capital, and are under the superintendence, each of an officer hearing the rank and title of *shelang*. The business of these Boards is of the same nature as that of the six Boards at the capital; but on a very reduced scale, the sphere of their jurisdiction being chiefly confined to Moukden itself. The province of Moukden includes two departments, that of Fungteën foo, the metropolitan department, and that of Hingking or Kinchow foo. These are subdivided into chow and heën districts as in China. The city of Moukden, like that of Peking, is not under a chefoo, but under an officer of higher rank called *fooyin*, who cooperates with one of the shelang of the five Boards in the government of the metropolitan department. His assistant has, at the same time, direction of the literary branch of the administration.

Each of the 'three eastern provinces' (as those of Mantchouria are named,) is under the government of a tseäugkeun or general, who is always a Mantchou. His subordinate officers are lieut.-generals *(foo tootung)*, at the head of each principal division of the province. Subordinate to these, are garrison officers of several ranks, varying according to the importance of the districts under them; they are called *ching-showei*, *hcĕling*, and *fang-showei;* these dele-

gate their authority to officers called *tsoling*, 'assistant directors,' who are stationed in every district. The three provinces are all in part maritime, and each general has therefore a naval force under him. The frontier posts are under charge of another class of officers called *fangyu*.

The government of *Mongolia* remains for the most part in the hands of the native princes. The whole population is enrolled, and formed into bodies called *ke*, the same word as is applied to the Mantchou troops, who are called *pă ke* '(troops of) the eight banners.' Each ke, or in Mongolian khochoun, is under a *tchassak* or *dzassak*, who is hereditary. The tchassak are all nobles, but not neccssarily of the same rank. The ke, or standards, are united into corps called *tchulkun*, over which preside a commander-general, and a deputy. There are six such corps in Inner Mongolia, four in Outer Mongolia, and eight between Kokonor and Ouliasoutai on the Russian frontier. The officers subordinate to a tchassak are an assistant *taekeih*, officers called *changking*, with their assistants, heĕling, and tsoling. The ke are subdivided into tsoling's companies. In each of the four provinces of Outer Mongolia, is a khan, to whom all the ke are subject, and who is the head of the tchulkun or corps. In a few districts of Mongolia, in place of the tchassak, either generals or residents are put at the head of the government. There are also two residents in Outer Mongolia, at Kourun, for regulating the mutual intercourse of the Chinese, Mongols, and Russians.

The government of *Soungaria* and *Turkestan* is of three kinds: 1, in the easternmost districts of Soungaria, Barkoul, Oroumtchi, &c. it is for the most part the same as in China, and these districts have been incorporated with the province of Kansuh: 2, in the western districts around Ele, &c., where convicts are frequently sent, it is strictly military, being occupied by Mantchou and other troops, who are settled down as inhabitants of the soil: they are commanded by a tseängkenn, with subordinate officers, the same as in the provinces of Mantchouria, whose military authority extends also to the eastern districts and to Turkestan: 3, in Turkestan, the government is left in the hands of the native nobles, who are begs of different degrees of rank, under the control of residents at the principal cities.

The government of *Tibet*, like that of Turkestan, remains in the hands of the native authorities, but with an inferior degree of control on the part of the residents. The chief native authority lies in the dalai lama for Anterior Tibet, and in the bantchin-erdeni lama for Ulterior Tibet; both these have secular deputies called *dheba*. There is a resident at the court of each lama, who is consulted in all important affairs. There are also certain feudal townships called toosze, and some Mongols in Tibet, which are entirely under the authority of the residents.

We have thus hastily and imperfectly sketched the structure of the government of China and its dependencies. With regard to the former, we have derived much information from Chinese books, and only need occasional opportunities for personal observation, to ena-

ble us to derive much more. But with regard to the actual system of government in the colonies, beyond merely the controling authority exercised by the Chinese, we learn next to nothing. Having given, however, an outline of the subject, we purpose continuing the study of it more in detail; and as we gain new knowledge, we will present it to our readers. In China Proper, the rules of the civil and military services, the regulations of imposts, the criminal laws, &c., afford extensive topics whereon to dilate. And we intend to avail ourselves of them. On the whole, we see much to praise, and something perhaps from which to learn, in the Chinese system of government. But the administration does not always, very frequently we fear does not, coincide with the principles of the system. And as we remarked at the commencement of these papers, all sense of moral responsibility and correct principle is utterly destroyed by the plan of surveillance and mutual responsibility which has been adopted.

ART. VI. *Keënyun Yewheo Shetcë, or Odes for Children in rhyme, on various subjects, in thirty-four stanzas.*

THREE of the school-books in use among the Chinese have already been brought to the notice of our readers: the Odes for Children, now before us, forms the fourth work in their series. It is written in pentameter; and is usually, if not always, put into the hands of children without note or comment: indeed, there has never been, so far as we know, any commentary written upon the work. In the same manner, without note or comment, we here introduce a translation of it for the perusal of our readers.

I. ADMONITIONS TO LEARNING

1 The son of heaven, honoring the wise and talented,
Affords you instruction in works of literature:
All other pursuits are of an inferior order,
But those of polite learning are preeminent.

2 While young you ought to study diligently,
And by such a course rise to rank and station:
The imperial courts are filled with officers in rich array,
All of whom are well versed in polite literature.

3 If children are only educated in poetry and prose,
What more for them can there be desired?
For then the celestial laurels are within their grasp,
And eventually they will far surpass the husbandmen.

4 Let your children be thoroughly educated,
And they will find gold and gems in books;
For when one son obtains imperial favor,
The whole family enjoy the celestial emoluments.

5 It is of the utmost importance to educate children,—
Do not say that your families are poor;
For those who can handle well the pencil,
Go where they will, need never ask for favors.

6 One at the age of seven, showed himself a divinely endowed youth,
"Heaven," said he, "gave me my intelligence:
Men of talent appear in the courts of the holy monarch,
Nor need they wait in attendance on lords and nobles.

7 "In the morning I was a humble cottager,
In the evening I entered the court of the son of heaven:
Civil and military offices are not hereditary,
Men must, therefore, rely on their own efforts.

8 "A passage for the sea has been cut through mountains,
And stones have been melted to repair the heavens;
In all the world there is nothing that is impossible,
It is the heart of man alone that is wanting resolution.

9 "Once I myself was a poor, indigent scholar,
Now I ride mounted in my four-horse chariot;
And all my fellow-villagers exclaim with surprise:
Let those who have children thoroughly educate them!"

10 Polish the mirror, and light will be reflected;
Sift and wash the sand, and the gold will then appear:
Those who are desirous of obtaining learning,
Ought with sincere purpose to exert all their energies.

II. LITERARY ATTAINMENTS.

11 The first entrance on a literary career is made
While neither parent is advanced to old age;
By successive steps the student rises to high rank,
And is then, like the venerable Laetsze, richly arrayed.

12 He who but yesterday competed for high honors,
Is to-day clad in imperial vestments of green;
And returning home finds his parents still not old,—
He then understands the high excellence of learning.

13 And straight he proceeds to the palace of the moon,
His garments perfumed with the fragrance of the laurel;
And in the flowery streets the fair maidens appear,
Striving to gaze on the green robed candidate.

III. THE DIVINELY ENDOWED YOUTH.

14 See the long garments sweeping the ground,
And the broad sleeves shaking in the wind;—
That youth wishes to stand in the court of the son of heaven,
But has no desire to wait in attendance on his ministers.

15 He is the distinguished youth, he wore a short dress,
And his wide sleeves caught the vernal breeze;
But before entering the court of the son of heaven,
He must first wait in attendance on his ministers.

16 In the succeeding year, at the spring examination,
The fragrant flowers are strewed under the horses' feet;
And all his old acquaintances in humble life,
Gaze at him as he ascends the cloudy height.

IV. THE PALACE.

17 While the sun's glare floats over the gilded palaces,
And the mild breezes fan the gem-spangled vestibules,—
The ladies play on their elegant instruments of music,
And the young princes read poetry and the classics.

18 At a glance is seen the wide extent of the palisades,
And the gentle winds ruffle the surface of the water;
The white clouds fly swiftly across the heavens,
And the green mountains rise to view in the distance.

V. FANCIES.

19 The flowers open, and the butterflies gather around them,
The flowers fade, and then they cease to frequent them;
But the swallow nestling in front of the house-court,
Fails not to return even though its master be poor.

20 With friends who delight in poetry, wine, music, and chess,
With the delightful winds, flowers, snow, and shining moon,
With wealth and honor joined to leisure and fame,
We may quietly rest and be even as the immortals.

21 We rest forgetful of by-gone events as of dreams,
And muse on the flowing years that cut short our lives;
And grieve that the spring should so soon pass away,
And leave us only the dusky twilight with drizzling rains.

VI. SPRING RAINS.

22 Throughout the spring, how copious are the showers!
How quickly do they destroy all the opening flowers!
Do you not know the appearances of the spring season?
It is then that we have dark clouds accompanied with rain.

VII. SUMMER.

23 All men dread the scorching heat of summer;
But I am delighted with those long sunny days;
Then the spicy breezes come from the south,
And the turrets and balconies are fanned by the zephyrs.

VIII. AUTUMNAL DEWS.

24 In the morning the damp lies collected on the steps,
The mist is spread out over the face of the azure heavens;
Everywhere the dew-drops are gathered thick on the flowers,
Beautiful and round as pearls, and in countless numbers.

IX. WINTER.

25 The maple leaves fall, the Woo river is cold;
The sleet drives along on the frozen banks of the T'soo;
Then the clear vapors rise from the face of the water,
And attracted by the sun are drawn up to form clouds.

X. THE PENCIL.

26 At pleasure the scrolls are rolled up and unrolled;
The writing pencil sounds like a knawing of the silkworm;
Parties write down freely their thought-conveying words,
And the winds bear them to their familiar friends.

27 What is the strength of a bow bound with seven fold cords?
Or the crossbow that will throw a thousand catties?
It is those who can use well the seven-inched pencil,
Who will most easily reach the imperial court.

XI. INK.

28 The fragrant glue, mixed with quicksilver and lampblack,
Is formed into sticks,—square, round, and flat:
These by daily use gradually wear away,
Until every part of them utterly disappears.

XII. THE INKSTONE.

29 The best inkstones are of a reddish hue,
Which have no veins, and are of a very fine quality;
Let gentlemen keep such for their own private use,
And allow no other person to rub ink thereon.

XIII. TRUE SELF-KNOWLEDGE.

30 Those who have errors, but will not reform,
And virtuous acquaintances whom they will not meet;—
Such, though they appear in human shape,
Truly deserve not to be regarded as human beings.

31 When you have received kindness great as the hills,
And enjoyed favors vast as the deep abyss,

Do not, by the exercise of a hasty and heated temper,
Set on fire a heart like combustibles dried by winter's cold.

XIV. THE DISTANT HILLS.

32 The color of the mountains is not discerned at a distance,
As the traveler through the whole day gazes on them;
And of their rugged and ever-varying summits,
He is even unable to distinguish their several names.

XV. THE MOUNTAIN FEAST.

33 On the ninth of the ninth moon is the mountain feast,
When the yellow flowers smile at the banished ministers;
At length intoxicated, the winds carry away their hats,
And dancing, the lovely moon long protracts their stay.

XVI. SHORTNESS OF TIME.

34 By one single day a new year is ushered in;
And all the cares of the past year are brought to a close:
Then let all the anxieties of a hundred years,
Be borne by us like those of but a hundred years.

ART. VII. *Walks about Canton: Chinese painting; visits to Macao; passage down the river; walks about the town; extent of the settlement; population; government; public buildings.* Extracts from a private journal.

CHINESE *painting* has often attracted the notice of foreigners. On arriving here, or else on my passage out, I met somewhere, in the Canton Register I think, the following remark, touching the fine arts: 'The ink drawings of the battle with Changkihurh, by an artist in Peking, have been sent to Canton to be painted by the best native artists; and it was said that the local government, by order of the emperor, applied to the English to have the original drawings engraved on copperplate.' This, coupled with what I had heard in my boyhood about Chinese picture-writing,—the grotesque figures on my grandmother's china ware notwithstanding,—made me curious to see genuine specimens of the 'native artists.' My wishes have been gratified; and my expectations not wholly disappointed; I have not found my way into all of the shops, of which I suppose there are thirty in the neighborhood of the foreign factories; in those which I have visited, however, I have seen a great variety of subjects. Their paintings of animals, fruits, and insects, &c., are often well done. In portrait and miniature painting, some of the pictures of 'Mr. Lamqua' are good. To-day I have seen, and not for the first

time, an historical painting—the battle of the Bogue,—by a native artist. His Brittanic majesty's ships, the Imogene and Andromache, were represented as filled with men dressed in cocked hats and red jackets, and sitting two abreast, drifting slowly up the river under a heavy fire from the fort on Tiger island. The imperial flag was flying over the battlements and from the mast heads of the celestial men-of-war. In the whole piece there was nothing like the scene intended to be described; the 'barbarian ships' having undergone such a transformation as to lose entirely their identity; and the island itself could not be known except by its name, which was written upon it in large Chinese characters. *Wednesday, August 5th*, 1835.

Visits to Macao are often made by the residents in Canton. The passage-boats, viz: Union, Sylph, and St. George, in comparison with the inside chop-boats of the last century, afford strong inducements to try a change of air and place. By circular it is announced that "the 'Union' will leave for Kumsing moon and Macao tomorrow at 5 P. M. precisely." *Wednesday, August 12th.*

The passage down the river brings the traveler in view of sights and wonders which can be known only by ocular demonstration. The two Follies, with heads of tigers; the boats of many sorts and sizes; the imperial navy yard; men-of-war, with barn-doors for helms; fish-stakes; Howqua's fort, 'built like a hencoop;' the half-way pagoda, &c.; form the landmarks to Whampoa, which we reached in one hour from Canton; having passed in the meantime one of his Siamese majesty's ships 'bearing tribute.' At 11 o'clock the wind failed, the tide turned, and brought us to an anchor, two miles above Tiger island. Under weigh at 5 in the morning: at half-past 3 P. M. met the Sylph, and exchanged letters; at 4, had a smuggler alongside, with sixty oars and eighty men: wrecks and relics of the typhoon; a human body floating down the river; anchor in the 'moon;' the *fankwei neujin*, alias, foreign ladies; an arrival; news; reach Macao; tankeä lasses; Chinese custom-house. *Friday, August 14th.*

Walks about Macao: Praya Grande; Bishop's walk; bathing in the great ocean; groupers and sole fish; awful havoc made by the late gale; unroofed houses; beggars; ride to the barrier; the Manila and Java ponies; an Arabian horse; Chinese horsemanship. *Saturday, August 15th.*

The extent of the settlement is less than three miles in length and one in breadth: its topography; how obtained by the Portuguese; its early history; character of the first adventurers; inner harbor; Typa; Green island. *Monday, August 17th.*

Population: Portuguese, say from 4600 *a* 4700, of these 2600 *a* 2700 are females, 800 *a* 900 are slaves, and 300 are soldiers; Chinese population 30,000; education; great want of good schools; the newspaper; lack of enterprise, and the causes of it: masquerade; a Caffre with a Jews-harp; vespers. *Thursday, August 20th.*

Government of Macao: its precarious footing; its relation to the Chinese and foreign powers not well defined; advantages of being

independent of the Chinese and of maintaining amicable feelings towards foreigners; the governor; judge; senate; the king of England's commissioners. *Monday, August 24th.*

The public buildings are old and decayed, and some of them are in ruins. Forts and churches are numerous, and a numerous clergy is connected with the former. The college of St. Joseph has seen its best days; the 'British museum' is defunct; and the cave of Camoens deserted. The aviary and 'humerous Hogart' are not to be forgotten: nevertheless the lions are soon 'exhaust,' and 'Macao after all is a dull place,'—not so to me. I shall start for Canton early Monday morning. *Saturday, August 29th.*

ART. VIII. *Literary notices. London Review; Quarterly Review; the Edinburgh Review, or Critical Journal, No.* 123; *the Asiatic Journal, for March, April, and May*, 1835.

1. *The London Review, No.* 1, *April*, 1835. "Legitimæ inquisitionis vera norma est, ut nihil veniat in practicam, cujus non fit etiam doctrina aliqua et theoria." This is the motto of the new review, a thorough-paced reformer, claiming for the people the entire and complete choice of their representatives: and it therefore desires two things, secret voting and short parliaments. The work seems to be in able hands, and all its articles are surcharged with the spirit of reform. 'The state of the nation, New South Wales, municipal corporation reform, state of philosophy in England, tithes and their commutation, the ballot—a dialogue,' are the leading topics in the number before us.

2. *The Quarterly Review, No.* 107, *April*, 1835. In a recent number of the Quarterly (that for January, 1834), it is stated that a very few years ago, an innocent Italian was given up to be strangled by the Chinese authorities, "to save the life, it has never been denied, of a guilty American." We were sorry to see this false statement go forth to the world from such an authority as the London Quarterly. And we are glad to observe that the falsehood has been, as it was proper it should be, fully exposed in a recent number of the North American Review. See the number for January of this year. The Quarterly now before us contains two articles "on the Americans," the writers of which inveigh vehemently against "the great sanctuary of liberty, equality, and philosophy beyond the Atlantic." The first of the two articles is not written in a good spirit; the second, the subject of which is the brave and erudite major of Downingville, has elicited a better 'humor.' The 'experiences of the Yankees,' however, are now and then treated rather unceremo-

niously; and "what we regard as the most amusing" of all is, that the major's letters "must be allowed to be the most authentic specimen that has as yet reached Europe, of the *actual* colloquial dialect of the northern states. [!!!] It will be manifest henceforth that the representations of this gibberish, for which Mr. Matthews and Mrs. Trollope, and other strangers, have been so severely handled by the American critics, were, in fact, chargeable with few sins except those of omission." 'Lyell's Principles of Geology, being an inquiry how far the former changes of the earth's surface are referable to causes now in operation,' forms the topic of a very valuable article of the Review, and 'a fit prelude to the Bridgewater treatise on geology, which we are expecting from the pen of Dr. Buckland.'

3. *The Edinburgh Review, or Critical Journal, No.* 123, *April*, 1835. Recent political occurrences, selections from the American poets, vacating parliamentary seats, the aristocracy of England, the approaching comet, Coleridge's table talk, British statistics, newspaper tax, memoir of Mirabeau, light-houses, state of parties, are the chief subjects discussed in this number. 'The approaching comet' is handled in a masterly manner, occupying a long article of almost fifty pages.

4. *The Asiatic Journal, Nos.* 63, 64, *and* 65, *for March, April, and May*, 1835: *London.* The recent dispute with China, the death of Dr. Morrison, and all other topics connected with this country, are duly considered in this Journal. In an article from "a Chinese student," published in the number for April, we are informed, that "there are in London no less than five [Chinese libraries]: 1, Dr. Morson's, now at Austin Friars; 2, that at the British museum, consisting apparently of some six hundred volumes Chinese, bound up in about a hundred and fifty English; 3, that of the East India Company; 4, that of the London university, presented by the late Jeremy Bentham and Dr. Olinthus Gregory; and 5, that of the Royal Asiatic Society, presented by sir George Staunton, in 1823, and consisting of one hundred and eighty-six different works, in twenty-six hundred and ten volumes (of the Chinese sort, answering nearly to our *numbers* of a periodical)." A few remarks, which are all our limits will admit, ought to be made respecting the 'dispute with China.' The article occupies eight pages, and by its numerous misrepresentations will produce much evil. The writer of the article says that the Chinese, in their state papers, appear to great disadvantage in the eyes of Europeans, principally because 'their style is rendered into literal English.' As an example, he says there is 'no doubt' that the sense of the Chinese character *e*, in 'idiomatic English' is merely 'foreigner.' He then proceeds to give a new version of governor Loo's edict of the 18th of August, 1834, and in the "form in which it would appear, could the viceroy have written in idiomatic English." We assure the *author* of the new version, that were he a son of Han, and should put his idiomatic English into idiomatic Chinese, and present it to any magistrate in this empire to be by him issued as an official document, both he and the magistrate

—the writer and promulgator of the new version—would be denounced as traitors and forthwith dispatched to the 'cold country.' A new version of the author's article, written in 'idiomatic English,' we suppose 'would appear' thus: "I and my friends for a long time enjoyed the monopoly of the China trade; our income was immense, and as sure as the return of the summer and winter: true, the nation had to pay largely for their teas, but what was their loss was surely our gain; and," &c. &c. &c.

ART. IX. *Journal of occurrences. Emperor's birthday; the new nganchă sze; the bark Troughton; military reviews; tomb of the empress; Halley's comet; the death of a Mohammedan; literary examinations.*

OCTOBER 1st is the anniversary of the birthday of his majesty Taoukwang, who was born on the 10th of the 8th moon, 1781: accordingly, he has now completed his 54th year. He succeeded his father Keäking in August, 1821; and since that time, it is said, that the empire has not enjoyed one prosperous or happy year: famines, inundations, earthquakes, and insurrections, have agitated all the inhabitants of the earth, and moved the heart of the son of heaven. Not long ago it was predicted that this year would be a happy one, but current events are contradicting the words of those who declared what they knew not. For ourselves, we fear that times of severe trial and visitation await the inhabitants of this land: we thus judge from what we see and know; and our only hope that it will be otherwise is in the boundless goodness of Him who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Early this morning, all the officers of the provincial government repaired to the Wanshow kung, a spacious hall consecrated to the emperor, and there made their prostrations and paid to his majesty those divine honors, which as 'son of heaven,' he claims from 'all people.' The same ceremonies are performed by all the officers of government throughout the empire.

Tuesday, 6th. Wang, the new nganchà sze, his majesty's 'commissioner for the regulation of judicial trials' in the province of Canton, has created great consternation among the gamblers, etc., of the provincial city. It is said that his excellency, in the habit of a private gentleman, and accompanied by one or two of his attendants, traverses the streets in all directions, and at all hours of the day and night. It is reported that in several instances, he has entered gambling-houses and opium shops, and in a most unceremonious manner dealt out justice to guilty offenders. His police also receive special commissions to go where bad men congregate, and seize and drag to justice those who disturb the public peace. To-day, in one of the streets near the foreign factories, Wang made his appearance and routed a party of gamblers, some of whom were seized and flogged on the spot. This looks like 'reform.' If his excellency were only proof against bribery, we might expect good results from his activity; but if so, he is quite unlike his predecessors. He has been in office here about two months.

Wednesday, 7th. The bark Troughton. An officer arrived from the fooyuen of Fuhkeën, having in custody a criminal, suspected of having been concerned in the piratical attack on the bark Troughton. The man has been handed over to the fooyuen for trial. It is said that all the duties, or portcharges, on the vessel have been remitted by the local authorities.

Tuesday, 13*th*. *Military reviews* are held beyond the eastern gate of the city, on a plain which is seldom if ever visited by foreigners. Nevertheless, the local authorities think, very properly, that it is their duty to keep a strict guard against their foreign visitors: accordingly, the cheheën of Nanhae a few days ago issued a proclamation forbidding them to repair to the parade grounds to witness the military reviews which were there soon to take place: two reasons were offered for this prohibition: first, lest having swords with them (which is never the case), they should suddenly get into a rage and injure the by-standers; and in the second place, lest they themselves should amidst the crowds be trodden under foot: for these considerations, the cheheën orders the hong merchants and linguists to do their duty, and prevent the foreigners from transgressing their proper limits.

To-day, the fooyuen, who, since the decease of governor Loo, has performed the duties of the governor's office, went in person to review the troops. It is said that his excellency has just dispatched a few hundreds of soldiers to the neighborhood of Macao, that they may be in readiness to repel the foreign foes, whom the Chinese suppose are about to invade the coast of this province.

Thursday, 15*th*. *Fires*. The cheheën of Nanhae has sent out a proclamation, to admonish the good people of his district, (all the affairs of which he is required to know and regulate,) to guard against the outbreaking of fires; he tells them that in every house and shop there must be set up a large jar filled with water, ready for immediate use, in case their houses should get on fire.

Tomb of the empress. Great care is taken by the Chinese to select good, or fortunate, places for the burial of the dead. There are persons whose special business it is, and who make it their chief employment, to determine which are, and which are not, fit localities. Sand, water, and ants, are the three things which are always to be avoided in selecting a grave. An imperial order has just come down from the throne, directing the individual who was appointed to select the burial place for the late empress, to be deprived of his peacock's feather and degraded, because he has been guilty of some mistake in selecting the time and place for the interment of her majesty's remains.

Tuesday, 20*th*. *Halley's comet* has been an object of some interest to our celestial friends during the last few days. None of the Chinese here, so far as we know, were aware of its approach; but its brilliant course has not failed to attract their notice, though to some it has been looked upon as the harbinger of wo. They tell us of numerous instances in which such phenomena have preceded the death of monarchs and the fall of dynasties, and of other calamities not a few. And even now ill tidings are abroad of insurrections and inundations that have just occurred in various parts of the empire. Leaving these vague rumors to be verified or contradicted in due season, we will here notice the comet's course and appearance. In the Canton Press of the 17th instant, are the following observations: "Since the early part of September we have endeavored to discover this 'wanderer of the heavens,' but owing to much cloudy weather it was not until the night of the 12th instant that we observed it, then forming with the two last stars of Ursa major, the points of a right angled triangle, nearly. It now rapidly traverses the firmament towards Serpens, and will pass the equinoctial line about the 22d instant, as far as our observation goes and guided by the chart of the comet's track as given in the Nautical Almanac for 1835: the track of Pontécoulant is nearest as to declination, but about five days in advance of its real position on the 12th, its right ascension of that day being given for the 7th."

Monday, 26*th*. *The death of a Mohammedan* occurred in the city of Canton last night, under circumstances which illustrate the strong superstition and credulity of this people. A follower of the false prophet, contrary to his creed, accidently ate a piece of pork and laid down to sleep. In his dreams a man appeared before him, inquired the reason of his violating the laws of the prophet, and forthwith dragged him away. Frightened, he raised his voice and awoke, and after telling his family what he had done and seen, immediately expired. His neighbors believe this story to be true, and that his death was a punishment inflicted on him for not adhering to the faith in which he was born.

Thursday, 29*th*. '*The gracious examination*,' which has been held in the provincial city during the month, closed this morning; the result has been proclaimed in a public edict, issued by his excellency the fooyuen. The particulars of this literary trial, we shall endeavor to lay before our readers in the next number.